

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., June 24, 1937

NEW SERIES  
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## Who's Who and What's What

Our sympathy is with Dr. J. S. Farmer, editor of the Biblical Recorder, whose mother passed away recently.

Evangelist A. D. Muse closed a meeting at Winter Garden, Fla., June 20, his sixth in Florida this year. He will spend next winter in meetings in Florida, the summer in Kentucky, beginning next Sunday at Ashland.

The Southern Presbyterian General Assembly recently refused to vote for participation in the work of the Federal Council of Churches. They probably thought they had plenty to do to consider the uniting of various Presbyterian bodies.

A prominent Baptist deacon who a few years ago reproached the Baptist Record for its fight on liquor, now has two sons who are down and out because of liquor. And there are several other similar cases that could be mentioned.

Citizens of Shaw called on the mayor and aldermen recently to clean up the town and get rid of the liquor joints. It took the killing of the city marshal by one reported to be a bootlegger to get the people aroused. May his life be not given in vain.

Dr. J. B. Quin preached at Magnolia for Pastor Pardue while the latter helped him in a meeting at Summit, where four were added to the church and the people helped. W. A. Gill, Jr., of McComb, led the singing. The pastor says of brother Pardue: "The preaching was sound and very impressive. He is a safe guide; our people enjoyed him very much."

Pastor D. L. Sturgis of Tunica had Dr. John Jeter Hurt, president of Union University, to preach the dedication sermon of the church Sunday morning. The sermon was preceded by the burning of the mortgage. On Sunday afternoon Dr. V. E. Boston of Memphis spoke. Mr. Fred G. Scholfield led the singing. The church continues having revival services this week meeting at 10 a. m. and 8 p. m.

The Baptist Sunday School Board has offered to give to any pastor a copy of the book, "The Way Made Plain," provided the pastor desires the book to study in preparation for leading a class in his church or churches, in the study of the same. This offer closes on the first day of July. If you desire a copy of the book, please write me at once c/o Baptist Headquarters, and we will be glad to send you the book.—J. E. Byrd.

The editor had an unusually pleasant day Sunday at Greenwood. Pastor Caswell was closing a meeting with Dr. Eavenson at Cleveland. Dr. Dickens met us at the train, took us to see Mrs. T. R. Henderson who has been unable to get to church for some months. She was kind to this preacher's family years ago when we were pastor there. We visited the Doctors' clinic, went to Sunday school, drove around to see how the city had grown, called to see Pastor and Mrs. Byrd and their new church building, (Calvary Church) nearing completion; preached at eleven o'clock, and were surprised to meet so many people we had known years ago; enjoyed the hospitality of Dr. Dickens and got the train for home at 1:30 p. m. Blessings on these people and pastor. They have one of the finest church plants we have seen in a long time.

Mrs. M. J. Gilbert of Lucedale underwent an operation at the Baptist Hospital last week.

Dr. Gordon Poteat, for eleven years teacher in the University of Shanghai, becomes professor of Sociology and Homiletics in Crozier Seminary in Pennsylvania. He will probably find the theological atmosphere of Crozier more congenial.

We were told a few days ago of a generous woman in Mississippi who has given her church \$25,000 as an endowment fund so that when she has gone on to heaven, the income from this will be used to continue her contribution to the work of the church.

Pastor J. D. Thompson had Rev. J. W. Middleton of Clinton with him in a gracious meeting last week. Brother Middleton says it was the best he has been in since coming back to the state. There was a good number added to the church, ten or twelve on the last day.

One objection raised by The Presbyterian of Philadelphia to uniting all denominations into one church, is, "Be not unequally yoked together with unbelievers." And it is certainly applicable where effort is made to unite those who believe that the Bible is the inspired word of God with those who do not.

Rev. W. S. Landrum, pastor, assisted by Rev. O. P. Estes of Morton, Miss., ordained three new deacons into the Oak Grove Baptist Church, Scott County, Sunday night, June 12th. Rev. Estes delivered the ordination sermon in a forceful and appreciative manner, after which Revs. Landrum and Estes, the visiting deacons, and the older deacons laid on hands. The deacons ordained were: Crawford Youngblood, Ep Wilkerson and Homer Fikes.

Every now and then you hear from a hired man of the liquor interests what is meant to be a slur on prohibitionists, that people are voting dry and drinking wet. Of course there is no such charge which can be truthfully brought against those who are working to make the state dry. It is simply the lying propaganda of the most mendacious offspring of the father of lies. Those who bring this charge are generally found with breath laden with liquor.

There is hardly any news from around the world today which is of greater interest than that which comes out of and about Spain, and the contending forces in that peninsula. There are two reasons for this: the moral issues involved, and the political possibilities in the situation. The principle of freedom is at stake, and the peace of the world is threatened. The principle of freedom is at stake in two ways: shall the people of Spain be allowed to have a republican form of government? and will they be permitted to have any sort of independent government. They had a republic and would have continued it but for foreign interference. If the "insurgents" should win there is little probability that Italy and Germany will permit any independent government in Spain. And the Roman Catholic church will be in the saddle as for generations past. In any case Spain remains a danger spot to the peace of the world. Bilbao has fallen into the hands of the insurgents. The people of this section are strongly attached to the Catholic church, and will probably fare better at the hands of the enemy than would Madrid or Valencia. How long the war will go on, or how many nations may become involved nobody knows. But the part played by Italy and Germany throughout has been one of duplicity.

CHARITY AND CHILDREN says: Mrs. Franklin D. Roosevelt was the guest of honor at a "live at home dinner" in Wallace, (N. C.) last week. We understand that it was not intended as a gentle hint.

Miss Edwina Robinson left Monday with a group of Y. W. A. girls for Ridgecrest, the program beginning the 22nd. Miss Traylor and Miss Evie Landrum went to Senatobia to meet the G. A.'s in that district for a two days' conference.

Don't blame anybody but yourself if your children leave the Baptist faith and join some other church after you have sent them to a college of some other denomination. William Jennings Bryan's people were Baptists, but sent him to a Presbyterian school.

Our circulation manager, Rev. A. L. Goodrich, was with the church at Clinton Sunday morning and presented the Baptist Record. As a result of it the paper will go into every family in the church. This is particularly gratifying as the circulation manager and the editor both have membership in this church.

According to Time, George Pepperdine has given \$1,000,000.00 to endow George Pepperdine College, a four year co-educational college at Los Angeles, California, devoted to inculcating ideals of Christian living and fundamental faith. He began business in Kansas City as a \$15.00 a week bookkeeper, embarked in the auto supply business and by courage and sagacity made a fortune by the time he was fifty years old. But better than knowing how to make money, he knew how to do good with it.

"Whose names are in the book of life." That is the most important book in the world, the book of life. There are some whose names have never appeared in the newspapers, and never will. There are some who can't even write their own names, and would not be able to read it if somebody else wrote it for them. But that is of little consequence as compared with the question whether or not their names are written in the book of life. The names of a good many people are found in the Bible, and many of them are deserving of great honor. But it is better to have your name written in the book of life than to have it written in the Bible, either by those who wrote the Bible or by those who desire to preserve the family register. Better than a genealogical tree is the book of life. Now is the time to find out if your name is written there.

Maybe the Christian Century which is published in Chicago can find some way of making itself believe that a mob in Chicago is a virtuous demonstration while a mob in Mississippi is a symbol of barbarism, but it will be difficult to make the world believe this now, and impossible to do so fifty years from now. They have had bloody outbreaks of violence and killings well nigh wholesale in Chicago when strikers attacked the officers of the law and terrorized those who sought to work. The Christian Century dignifies this by calling the mob by the appealing title of "force in overalls," and casts aspersions on the officers of the law by calling them "force in uniform." A mob is a mob whether it is in Illinois or Mississippi, and should be made to feel the force of the law wherever it is or however it is dressed. The man or institution that seeks to condone violence or to destroy respect for law is a companion of lawlessness and a friend of barbarism.



## Sparks and Splinters

S. B. Culpepper goes from Stephenville, Texas, to Henderson Street Church, Cleburne.

Dr. J. S. Riser, Jr., is this week in a revival meeting with Pastor J. M. Walker at Aberdeen.

The State of Georgia has twice in the past two years voted against the repeal of their state prohibition law.

The committee on Baptist History appointed by the Southern Baptist Convention, Dr. W. O. Carver chairman, meets in Richmond and Washington this week.

It is said that the mayor of Philadelphia took 30 minutes to welcome the Northern Baptist Convention, mostly telling the messengers about the city.

Sunday night the church at Belzoni burned its cancelled bonds and dedicated the church building erected fifteen years ago, the pastor, Dr. Josiah Crudup, presiding.

Congratulations to Blue Mountain College on the large increase over last year in the summer school attendance. They have the goods and they know how to advertise.

Stetson University conferred the degree of Doctor of Laws on Dr. Wm. Louis Poteat, who made the baccalaureate address, also on Chief Justice Wm. H. Ellis of Florida.

Pastor Otho A. Eure of Ellisville is conducting a sightseeing tour from Ellisville to Chattanooga, Richmond, Washington City, Baltimore, Annapolis, Philadelphia and New York City. The steel bus accommodates 30, leaves June 30 and returns July 13; cost \$50.00 for all necessary expense to each passenger. If interested write him.

Rapid progress is being made on the new educational building of the First Baptist Church, Vicksburg, Mississippi. Work in the various organizations goes on in spite of handicaps caused by lack of space at the present time. On Sunday, June 13, there were 338 present in Sunday school and 93 present in B. T. U.

There were 262 present in Sunday school of the First Baptist Church, Vicksburg, Miss., June 6, 1937, and 103 in B. T. U. The organizations are working under handicaps while the new educational building is being constructed. The regular evening preaching hour was given over to the graduation exercises of the Nurses' Training School of the Vicksburg Hospital. The address was delivered by the pastor, Wallace R. Rogers. The church was privileged indeed in having this fine group of nurses with them.

A good many years ago a young man began business in Hattiesburg. A part of his business was running a livery stable. One Sunday morning a traveling salesman called the proprietor at his home and said he wanted a horse and buggy and driver to take him to the country. The answer he got was, "I don't send anything out on Sunday." "Then you'll starve to death." But this young Christian business man prospered and kept his faith with God. He has given many thousands of dollars to many good causes, and recently gave \$100.00 to help put the Baptist Record into every home in his church. May the Lord lengthen his days and multiply his kind.

The revival meeting at Belzoni in which Pastor Josiah Crudup was to have been assisted by Dr. E. H. Westmoreland of Leland, was postponed on account of sickness of Dr. Westmoreland's wife. Mr. Tom Bridgers was elected a deacon of the Belzoni Church. The church voted to inscribe two memorial windows in honor of former deacons, T. E. Mortimer, T. B. Craft and N. B. Leggett. The church building which cost \$65,000 was dedicated Sunday night of May 13. It is a building worthy of the community. Dr. Crudup has been pastor here for ten years. Dr. H. L. Martin of Senatobia preached the dedication sermon. He is held in high esteem here where he assisted in a revival meeting a few years ago. We congratulate the church on this happy event.

## GUARANTEEING THE FUTURE

By the Editor

If you wish a text for this little discussion, take this one, "Buying up the time," found in Ephesians 5:16 and Colossians 4:5, where it is usually translated "Redeeming the time." But redeeming seems to look backward, while buying up looks forward, and that is the only way you can buy up the time. The word time too means not extension or duration of days, but the opportunity which time brings to our doors. This is what time does and if we are astute we will not fail to avail ourselves of the advantageous moment. "Look therefore carefully how ye walk, not as unwise, but as wise, buying up the opportunity, because the days are evil."

We have a proverb which bids us take time by the forelock, for that is about the only lock that father time is supposed to have. There are a thousand and one ways in which it is possible to buy up the time, but only one is now in mind, and that is not only in mind, but on our heart and conscience. The best way in all the world to buy up the time; or as we have phrased it above to guarantee the future is to make sure of the preparation of our young men and young women for usefulness in life, to fill the place and do the part which God assigns them in the world.

We know that it is easy to say this without having any deep and pungent conviction in the matter. We get so used to platitudes! It is easy for the most important truths or facts in life to go in one ear and out the other with us. But may God save us from being guilty in this matter of caring for our young people. Some have an idea that only young people can know and sympathize with young people. It is more nearly true that we do not feel the deepest concern for them until our heads are white. The welfare of the world, the advancement of the kingdom of God depends on the proper preparation of our youth. This is not said to youth, it is meant for mature people, for those no longer in the beginning of life, to those who know the seriousness of living, to those who today are responsible for the generation coming into the preparation period. They need our help in more ways than one. They must not be left to blundering inexperience.

And here is where the responsibility for their welfare and the welfare of the world rests upon the shoulders of mature people. It is in giving to these young people the right conception of life itself; in setting before them correct and high ideals; we mean Christian ideals, and in giving them inspiration to achieve these ideals. This is what we call Christian Education. But if we had said Christian Education, you might have turned away from it as a trite and worn subject. But believe it or not there is no matter of greater and graver concern to us and to the kingdom of God than Christian Education. Without this Christian evangelism will frazzle out and it won't take long to do it. We are not speaking simply of education but of Christian Education.

We are not concerned primarily about how much these young people shall know. We are not ambitious simply for culture. We are deeply concerned that their education shall be Christian. By this we mean that the true aim in life shall be kept constantly before them; the proper standards of conduct shall be given them; the moral significance of life shall grip them; the spiritual quality in man shall be made primary and exalted before them.

We believe this is attainable only in schools which are openly and avowedly Christian, in those where men and women make it their chief business to live the Christian life; where the word of God is regarded above every book of instruction and authoritative in the control of the life; where the teachers and administrative officers are absolutely a unit in their Christian conception of life, and spiritual values. There is no substitute for this in Christian Education, and there is nothing which can compensate for the lack of it. If it is necessary for a home to

be Christian, it is just as necessary for a school to be Christian. If we expect our Orphanage to be definitely Christian in its care and training of dependent children, why should we be satisfied for a college to be less so, to which we commit our own flesh and blood. These are our gifts to posterity, and we are responsible for the sort of young men and young women we send out into the world.

And there is another angle to this matter of safeguarding the future. We must provide Christian Education for them, for our own children and for all other children. Christian colleges do not just spring up of themselves. They come into being because somebody willed them. They continue their ministry only when some of God's people support them. They must be equipped, and they must be endowed to make them efficient and to guarantee their perpetuity. The men and women who do this are giving the world the right sort of men and women, Christian men and women prepared to meet life's duties and to carry forward the Lord's work. It is a Christian privilege to help in this work. And the man who asks you to help is doing you a favor.

It is sometimes said that education costs more than ever, and it does. It is also worth more than ever. Of Christian Education is even more true the answer of the optimist to one who complained of the high cost of living: "Yes, but it's worth it."

Evangelist T. T. Martin was last week in a revival meeting in DeQuincy, La.

A paragraph in the Record last week placed Rev. E. I. Farr at Sumrall; it should have been Summerland.

Pastor R. D. Pearson of Macon writes: "Noxubee County voted beer and wine out by a majority of three to one on Tuesday the fifteenth." Enough knocks like that will put the bums out of business.

Uncle Sam is certainly weak in the knees. Postal authorities refused to deliver mail to people marooned by a strike, because it would endanger their lives. Has the old gentleman gotten to where he can't protect his employees?

Chalybeate and Providence churches in Tippah County have called Rev. E. J. Blackford of Jackson, Tenn. He is a native of Arkansas, an alumnus of Union University and has done evangelistic and pastoral work in Tennessee and Arkansas. He is a young man whom the churches are fortunate to secure. We welcome him to the fellowship of Mississippi Baptists.

Dr. M. E. Dodd has accepted the invitation of Pastor Ralph Walker and the Temple Baptist Church, located on Pershing Square in Los Angeles, to be their summer pastor during the month of August. Dr. Dodd will be glad to meet any of his friends who happen to be summering in Southern California at that time, and to have them worship with Temple Church. Temple Church has a great many members who are from the South.—J. S. Ramond.

As the editor was unable to attend the meeting this week of the committee on Baptist History appointed by the Southern Baptist Convention, Rev. J. L. Boyd of Meridian went in his stead. Brother Boyd is our Mississippi Baptist historian, knows more about the subject than most of the rest of us, and is deeply interested in following up the study, and in preserving historical material. The committee meets in Richmond, Va., and in Washington, D. C.

Central and Southwest Miss. Pastors' Conferences will have no meetings in July or August. The officers of the Central Conference elected last week are Owen Williams of Utica, president; W. A. Hewitt of Jackson, vice-president; and I. F. Metts secretary. The program committee is Mark Lowry, J. W. Middleton, L. B. Campbell and I. F. Metts. The officers of the Southwestern are, J. B. Quin president, Fred Bookter secretary and treasurer. The program committee: A. E. Pardue, J. B. Hunt and R. R. Jones. The fellowship and inspiration in these meetings are very helpful.



# NORTHERN BAPTIST MINISTERS GIVE THEIR VIEWS UPON ORDINATION OF BAPTIST MINISTERS

By Arthur J. Barton, D.D., LL.D.

One of the recent developments that would lead our Baptist people away from simple New Testament polity is the clamor and contention now in vogue in many quarters concerning the ordination of ministers. A good many of our brethren are greatly disturbed, both about the excess in the number of ministers and about the ordination of many unqualified ministers. New Testament democracy cannot be trusted with the matter of the ordination of ministers: standardizing agencies must be set up. We must have ecclesiasticism similar to the Presbyterians, if not an episcopacy, to determine and control the matter of the ordination of ministers. There has been growing agitation for this in the Northern Baptist Convention for several years, and some of our Southern Baptist people, who apparently entertain unusual respect for the wisdom and leadership of Northern Baptists, have fallen in line and have been advocating this departure from Baptist faith. We have had some of it here in North Carolina.

The North Carolina Convention at its session before the last adopted plain definite resolutions pointing out that a New Testament church is a local congregation of baptized believers; that such church is the only ecclesiastical body recognized in the New Testament; that to such church is committed all ecclesiastical acts, such as the observance of the ordinances and the ordination of elders and deacons, and that no Baptist body of a general kind, such as associations or conventions, can possibly take any action or exercise any authority whatever in the performance of these ecclesiastical acts. All of that is simply the ABC's of New Testament teaching. And yet, strange to say, we still have Baptist men, even Baptist ministers, advocating the setting up of ordaining councils by general Baptist bodies, and the exercise of authority by such bodies in the ordination of ministers.

In the Watchman Examiner of June 3rd, there is a full report of the Northern Baptist Convention. According to this report on the Thursday evening of the Convention session the Ministers' Council had a session. From the report of this meeting I quote as follows:

"The report of the Committee on Counsel and Training of Ministers was presented by Dr. W. L. Ferguson, of Illinois, indicating increased interest on the part of young men in securing adequate training. The report of the Committee on Ordination was presented by Dr. Carleton W. Atwater, recommending that each state convention appoint a standing committee or permanent council on ordination to organize associational committees and provide suggestions for procedure and standards; that the Committee on Ordination of the Council present next year a model standard of ordination, and that Northern and Southern Conventions be requested to appoint a cooperative committee to study procedure and standards of ordination. Dr. C. Gordon Brownville of Massachusetts presented a suggestion that it be regarded as standard that a two-thirds vote of the ordination council be required for the ordination of any ministerial candidate."

Mark you, this is not the action of a group of uninformed and untrained laymen—this is the action of the "Ministers' Council" of the Northern Baptist Convention. Observe it is proposed not only that the Northern Baptist Convention shall depart from New Testament polity and New Testament democracy, but that the Southern Baptist Convention shall "be requested" to make a similar departure. It appears that we need not be surprised at anything. It appears that if Baptist simplicity and Baptist democracy are to be maintained and New Testament churches are to be perpetuated, Southern Baptists must be looked to to become their unfaltering champions.

I have attended a good many sessions of the Northern Baptist Convention. I have many per-

sonal friends among the pastors and leaders of the North. It seems surprising that the well informed and earnest Baptist leaders of the North should fail to prevent such action as that cited. I have great respect for Northern Baptists as a great body of Christians. But I will not allow my personal friendship and respect to keep me from pointing out heretical trends or lifting my voice against any proposal to set up an ecclesiastical hierarchy among Baptists and in the name of New Testament teaching. I predict that the day is remote when Southern Baptists will appoint a committee to cooperate in setting up an ecclesiastical machine.

Democracy always has its problems and difficulties. Democracy makes many mistakes. Unquestionably some churches ordain ministers who ought not to be ordained. But no hard and fast standard can be set up. Sometimes men are ordained to the ministry who are largely unprepared and painfully unpromising at the time of ordination, but who become mighty preachers, far surpassing in spiritual power and in ministerial fruitfulness many, many men of college and seminary training.

No, you cannot set up any hard and fast standard. And you cannot take away from the local congregation of baptized believers, the only ecclesiastical body recognized in the New Testament, the right and authority to ordain ministers, which right and authority reside solely in such local congregation, you cannot take this authority away from the local congregation and yet remain a New Testament people. Whatever else others may do, let Southern Baptists remain firmly upon the New Testament as their only and all-sufficient rule of faith and practice.

Temple Baptist Church,  
Wilmington, N. C.

## THE PULPIT IN THE STREET Luke 14:21, 23

The weary farmer's hurried quest,  
The busy tradesman's eager call,  
An urgent motor's fiery zest,  
Are mingled in the rising squall.

The preacher calls the startled throng  
To hear the Word of saving grace;—  
Misgiving stirs of something wrong,  
And fills with shame the timid face.

But soon the sudden spell will pass:  
They slink away like guilty dogs;  
They laugh about the preacher ass:—  
They love their lusts like hungry hogs.

The congregation forms again,—  
In varied circle round about,—  
With famished souls, some help to gain,  
And put the prince of sin to rout.

The saints assemble; sinners hear—  
The drunkards, dull and lustful men,  
And gamblers, come with hearts of fear:—  
But Satan's hold is mighty then!

A mocking flapper blares a horn;  
Both haughty mien and vacant stare  
Are mingled in disturbing scorn,  
To chide the preacher's fervent prayer.

"To every creature," still is true:—  
Yet Christ and Gospel strangers are:  
What kind of witness, pray, are you  
To surging crowds both near and far?

The pulpit in the seething street  
Is filled by love for sinners now;—  
I see the nail-scarred hands and feet,  
Before the thorn-crowned Lord I bow.

The crust of pride and power of sin  
Will crack and crumble soon we trust,  
For Jesus died to save such men;—  
Then, preach His loving Word we must.

—Mark Lowry.  
Wesson, Miss.

## YOUR DADDY

Your daddy may be young and strong  
Without a trace of care.  
Your daddy may be well along  
With winter in his hair.

Your daddy may be famed afar  
With fortunes manifold.  
Your daddy, as most daddies are,  
May be of common mould.

Your daddy may be potentate,  
A senator or such,  
Whose merit ornaments his state,  
Whose name no taint may touch.

Your daddy may be humble born,  
A man of lowly mien.  
No deed of his may yet adorn  
The forum, stage or screen.

Your daddy may be dreamless dust  
In some forgotten grave.  
Enshrined in bronze or marble bust,  
He may be proud and brave.

Your daddy's portrait may be hung  
In many a hall of fame.  
Except his neighbor folk among,  
Few now may know his name.

Your daddy may have died a saint  
With spirit fit for God.  
Your daddy may have left the taint  
Of felon's criminal cold.

Your daddy may have shared his all  
With every soul in need.  
His goodness may have been as gall  
When paupers came to plead.

Your daddy surely must have been,  
Or he must surely be,  
Much like the common run of men,  
Though differing in degree.

But whether high or whether low,  
Or whether good or bad,  
On Daddy's Day, at least, I know,  
You love your dear old dad.

Then, go and tell him that you do  
If he is with you still.  
If he is dead, then, tell him, too;  
For hear, he surely will.

—David E. Guyton  
Blue Mountain, Miss.

## A REMEDY FOR PASTORAL ANXIETY

It was a good cure for pastoral anxiety to see those quiet, earnest men come together last Sunday evening and form themselves into four units of the Brotherhood of our church. When they stood in the evening service it stirred the soul of that congregation. Among them were some of the front-line men of our city. To the question: "What do you expect of these men?" I reply here: I hope to have these men bring many men into our services. Some of them will be of our own number, but who need a friendly urge to come back to church. Others will be unchurched men. Some of these are Christians who have left their membership elsewhere. Others will be unsaved men who need a personal Saviour. I expect these men to form a large per cent of our congregations as we meet to worship and win lost souls. These units will help the pastor as he is called away for temporary service in other fields. They will pray for him. They will take care of services assigned to them in his absence. There are a score of other useful things they will do, which I may name later as conditions require. Thank God for these men. They are helpful to me in the Gospel.

Dr. R. J. Bateman, Pastor  
First Church, Memphis.



# EDITORIALS

## WHY OPPOSE CHURCH UNION?

No. 3

Two reasons have been given heretofore for opposing the scheme of church union which is today being widely urged. We now give another which must be taken into consideration of this subject. It is this, the reliance upon the consolidation of all Christian groups into one organization in order to make effective the Christian message is a substitution of a carnal and human weapon for the original spiritual weapons of the truth and the Spirit of God. Confessedly the desire to impress the world by bigness, the wish to bring the mass impact of a great body to bear upon the world to change it, is to depend on human device rather than on a spiritual approach. It is to overwhelm opposition rather than to produce conviction. It is to use the weapon of force rather than of persuasion. It is to appeal to fear rather than faith. It is to try to make men afraid to do wrong rather than love to do right. It is to run the juggernaut over men's wills, rather than to awaken their consciences to approve the things that are excellent. It is to employ the steamroller rather than the seed planter of truth.

The whole idea of the great union of all Christians is to impress the world with the power we possess rather than make them conscious of the power of God in their own souls. It is to substitute the fear of men for the fear of God. It is to put our trust in horses and chariots rather than in the breath of God. It is to substitute machinery for spiritual energy. It is to trust in the sagacity of men rather than in the wisdom of God.

We know the common conception of men that strength comes of the union of compact bodies. We have read of the Greek phalanx and of the Roman legion. But what are these against a barrage of modern artillery or an airplane loaded with explosive bombs. Times and methods have changed in the centuries. What used to be strength turns out to be weakness. One man was himself the chariots of Israel and the horsemen thereof. I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from Jehovah, who made heaven and earth.

I am not unaware that many who advocate union believe in the power of God, but they are like Gehazi, Elisha's servant, who was scared white when he saw the hosts of Syria and could not see the chariots and horsemen of Jehovah on the hills above. They need to learn with Jonathan that there is no restraint with the Lord to save by many or by few. The weapons of our warfare are not carnal but mighty before God to the casting down of strongholds.

I am not unconscious of the need of fellowship, nor in anywise averse to it, but fellowship with men must not take the place of conscious contact with God, nor must it be such as to jeopardize it.

I am conscious also of the appeal often made for Christian union based upon the prayer of Jesus as recorded in the seventeenth chapter of John. But there is the danger here, even the practical certainty that the prayer of Jesus is badly misunderstood. It could not have reference to what we call ecclesiastical unity, for they were but a small group. And the prayer that all who believe on him may be one must mean the same as that these in his presence may be one. He prays that they may be sanctified in the truth and then that they may be one as the Father is in Him and He in the Father. And the reason given is, "that the world may believe that thou didst send me."

The whole tenor of the prayer indicates that he is talking about spiritual unity, that they may be of one mind and heart, and life, and that this oneness shall be brought about by all of them being identified with and saturated with

the life of God; that this life may flow into them and through them and out of them so fully and freely as to make their purposes, aims, interests all one. That there shall be nothing that shall hinder or thwart the fulfillment of the purpose of God in them. Nothing is said or thought about putting them into an ecclesiastical straitjacket, or regimenting their activities under the name of one great organization.

—BR—

## HIGH STANDARDS IN THE KINGDOM

—O—

In discussing from week to week the Bible teaching about the Kingdom of God, it is our aim to present the truth in the same practical way that the Bible does, and not to satisfy the taste of any who may like to gnaw the bones of theological controversy. Last week was presented something of the teaching in the sermon on the mount as to who is in the kingdom; this week the theme is also taken from the sermon on the mount, where Jesus shows the high moral and spiritual standards in the kingdom and God's requirement and expectation of those who are within it.

There were probably two classes among those who heard Jesus preach: those who were afraid he was going to change the moral requirements of the law; and others who hoped there might be some relaxation of its demands. Jesus assures them that their fears and their hopes are alike groundless. In the kingdom of God which he came to establish there will be lowering of standards, no less expected of its people, but rather more.

The strictest representatives of religion known at that time were the Pharisees. But he says, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away." "Whosoever shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven." There is no letting down of the bars; there is no relaxing of the moral requirements. On the contrary the Lord Jesus plainly says that life in the kingdom of God is more exacting than under the law of Moses.

And in order that no one may fail to understand what he means, he takes up the stated requirements of the law, indicating also some of the loop holes of escape or evasion (just as some rich men are today charged with evading the income tax law). And he fixes it so that there is no possible evasion or misunderstanding or escape. He takes up one at a time what the law says about murder, about adultery, about perjury, about retaliation for wrong, and about loving your neighbor. In each case the standard of conduct is raised. And at last he climaxes the whole by, "Ye therefore shall be perfect, as your heavenly Father is perfect." He plugs the hole against evasion when he says, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy." Of course the law of Moses did not bid them hate their enemies. That was a loophole made by men who wanted an escape from the law's requirements. But Jesus makes love to include enemies as well as friends.

There's no use trying to beat around the bush to avoid the plain teachings of Jesus that "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." The doctrine of grace was never intended to condone sin, but to save from sin. It was intended to do what the law had failed to do, enable people to fulfill the righteous requirements of the law, Romans 8:4. And the man who under the pretense of being saved by grace, continues in sin, only proves that he knows nothing about grace, Romans 6:12. And Paul says in Galatians that a man who lives in sin while professing to be a Christian, proves that he is not a Christian. His words are, "If I build up those things which I destroyed, I prove myself a transgressor."

## EYE HATH NOT SEEN

—O—

Among the scriptures which are often misunderstood is the one found in I Cor. 2:9, "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God hath prepared for that them love him."

This is a quotation from Isaiah 64:4 and of course must be studied in its connection in Isaiah and in the Epistle to the Corinthians. The wrong application of this scripture, to which we refer is in thinking or speaking of it as if it were a reference to conditions in heaven. Many good people have thought of it as fitting only the estate of those who have passed into glory whose blessedness is indescribable and incomprehensible. It is true that Paul speaks in his second letter to the Corinthians of having been caught up into heaven and of hearing things which it is not lawful to utter. But anyone who reads carefully this passage in the second chapter of First Corinthians need be in no doubt as to what Paul is speaking of here. And it is not of heaven.

In writing to the church at Corinth he dwells throughout the epistle on the fact that they are "yet carnal." This they show by many evidences which he enumerates. Some of these are that they tolerate gross sin in the members of the church without any healthy moral repulsion; that they go to law before heathen judges about matters which they ought themselves to adjust; that they are upset over the question of eating meat offered idols; that they have much confusion in their public worship, and so on.

He tells them that he has to speak to them as babes; that there is much in the Christian life and experience which they have not attained. He says, "We speak wisdom among those who are full grown," or mature. These are things reserved for more fully developed souls. Their case was like that of Peter, to whom the Lord said, "What I do thou knowest not now, but thou shalt know hereafter." He also said to all the disciples, "I have many things to say unto you but ye cannot bear them now." In the letter to the Hebrews we read, "When by reason of the time ye ought to be teachers, ye yourselves need to be taught the rudiments," the ABC's.

Paul makes it clear that though these Corinthians are not prepared for it, there is much that is prepared for them, for all who love the Lord. The best is always ahead for the Christian, and it will be given him as fast and as far as he is ready for it. It only awaits their spiritual receptivity. "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea the deep things of God . . . The natural man receiveth not the things of the Spirit . . . they are spiritually judged."

We ought not to postpone until the next world the glorious experiences which are possible for us here. We ought not to dwell in the things of the flesh, but go on to maturity. One of the greatest needs of Christians today is to be filled unto all the fulness of God, not for our own sakes only, but for His sake and for the sake of the world which of ourselves we are unable to win. The triumphs of the people of God over the world await our getting out of the carnal period of the Christian life, and experiencing the fulfillment of the promises of God. The experiences of others ought to incite us; the triumphs of the past ought to stimulate us; the promises of God ought to provoke us.

Here is what Isaiah says:

"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence." The need is great; the power of God is sufficient; the victory waits on us.

## LET

By A. L. GOODRIC

"Ask the People

GOIN

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At the close of the every family plan to be able to adopt

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## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### GOING PLACES

**Belzoni—**  
We enjoyed the privilege of preaching to the Belzoni saints. A good evening congregation was on hand.

The new Hammond organ added greatly to the service.

At the close of the service we presented the every family plan to the deacons. They hope to be able to adopt it with their next budget.

The hospitality of Mrs. J. A. Anderson added much to the pleasure of our Belzoni visit.

Dr. and Mrs. Josiah Crudup have a warm place in the hearts of the Belzoni people. To our delight we find that he, too, was a Wake Forest man.

Humphrey County subscribers are listed as follows: Belzoni 2 and 20 R. F. D.; Silver City 8; Isola 6; Louise 2.

**Inverness—**  
Rev. C. W. Baldrige is the beloved pastor. A recent salary raise indicates that Pastor Baldrige is well liked at Inverness.

One half the families take the Record and the pastor expects soon to see Inverness on the every family list. (His other church, Sunflower, is on the every family list.)

All the work at Inverness is in a flourishing condition, doing good work and progressing.

Sunflower probably has more churches on the every family list than any other in the state.

The Sunflower County subscribers are listed as follows with the every family church in caps: Doddsville 15; DREW 95; SUNFLOWER 59; RULEVILLE 60; Parchman 2; Indianola 15; Inverness 21; Lombardy 1; MOORHEAD 80.

### Calhoun City—

With a new Hammond organ ready for installation, Pastor R. B. Patterson was in high glee.

Over one half the families take the Record, his work is well organized, his people love him and things come to pass at Calhoun City.

Calhoun County has the following subscribers: Big Creek 3; Bruce 4; CALHOUN CITY 66; Derma 12; Sarepta 7; Slate Springs 16; Pittsboro 14.

### More 100% Churches

Recently the following churches have joined the every family list and are sending the Record to every family:

Lumberton, Forest, Ellisville, Calvary (Tupelo), Summerland, State Line, Calvary (Vicksburg), County Line, Friendship (Pike County), Bowmar Avenue (Vicksburg), Davis Memorial (Jackson), Pinola, First Church (Hattiesburg), Tutwiler, Moorhead, Marks, Concord (Noxubee County).

### A Real Church Goer

Mrs. Annie Mize of Concord Church (Noxubee County) is 72 years old, but this doesn't prevent her walking two miles each Sunday to her church services.

### Explain This

During a recent quarter in one county a church where one half the families take the Record, gave to the Cooperative Program \$49.50. A church of about equal strength but with few Record readers gave \$8.96.

In another county the Record reading church gave \$215.00 while the non-subscribing church gave \$26.00.

And in another section of the state the Record reading church gave \$269.50 while a comparative church with one Record subscriber gave \$5.00.

It pays to have a lot of Record readers.

### And Note This

Of the eight churches with A-1 W. M. U. organizations, four had half or more families taking the Record and the fifth had nearly 100 subscribers.

### Send For One

In another column Wm. Porter Townsend, a Baptist minister, advertises "Seth Allen's Bible" and similar literature. Having read and enjoyed this pamphlet we suggest getting one for yourself.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### IUKA CHURCH

Iuka is a beautiful town in Tishomingo County. It is situated near the Tennessee valley. It has splendid church buildings well located. The Baptists have a good building. The church has some capable and consecrated members. The work has made considerable progress under the leadership of brother W. C. McGill. The progress will most likely continue, due to those at present interested and due to the fact that many others may probably move to Iuka as that section of the State develops under the extension of the TVA program and the agricultural developments which are being pushed by brother Johnny Witt and his helpers. Brother Hobby is a live wire also in the TVA program, in the agricultural development, and most helpful in the work of the church.

The writer spent a most enjoyable week with the Baptist church. The congregations were good and interest was gratifying and the people were most cordial. It was regrettable that the meeting could not be continued for several more days as the interest continued to increase.

### A CORRECTION

In last week's issue of the Baptist Record, two words were left off a sentence by the writer. The sentence read, "With only one year's interest." There should have been added, "in default." That is to say that we are behind one year in the interest on our bonds. Could we exchange \$9,000.00 worth of bonds now on hand for bonds which have matured, we would be in default on bonds up to December 1st this year only \$5,000.00. We have already disposed of \$6,000.00 of the \$15,000.00 worth of bonds which were received for the secretary's home. We are hopeful of disposing of the remainder.

By a spirited effort on the part of our churches from now until the close of November, it is possible for us to clean up all bonds now past due and all interest up to that date. The full payment of Five Thousand Club pledges and liberal contributions to the Cooperative Program will assure the current state of our educational obligations by that time.

Then on December 1st many bonds will mature and \$15,000.00 in interest will come due. But by having everything current by the last of November, we can, in all probability, dispose of the refunding bonds which have been issued and thereby clean up everything due by the close of the year and start next year even, and with receipts continuing next year, and on, equal to the receipts of this present year to date, we can keep up with our obligations, if no more debts are made, until 1947.

Remember that \$172,000.00 of the principal of the indebtedness has been paid since the beginning of 1933 with approximately only one year's interest behind and \$5,000.00 worth of bonds. We have made approximately \$4,700.00 since the first of the year by trading. All of this was to the benefit of the debt account.

### A LITTLE GLEANING

With a little gleaning "in the language of

our W. M. U." we will go well beyond our first goal in our Five Thousand Club. At present we have forty-six hundred members. Mississippi Baptists mean to pay their debts. If you have not joined the club, join now and do your part.—C. Z. H.

### MOST ENCOURAGING

A fine spirit prevails among the brethren in regards to a debt situation. There is no knocking and little holding back. People have realized things are not done that way. Most of the pastors have taken memberships in the club. One day all will be members we trust. The denomination and kingdom work can't go ahead of its leaders.—C. Z. H.

### PORT GIBSON HAPPY

Rev. L. R. Polk came back to the old state after a sojourn of four years at the Southern Seminary. He is enthusiastic as he enters into the labors of the faithful brethren that have preceded him at Port Gibson. The pastor and the church are fortunate in that Rev. and Mrs. R. A. Eddleman reside in the town.

Brother Polk has subscribed for the Record, joined the Five Thousand Club and is doing the other worthwhile things as he awaits the blessed events a few months hence. The pastor and church are happy.—C. Z. H.

### PULLING OUT ON TIME

Rev. Fred T. Bookter, of the Central Church in McComb, came to the State from Louisiana. The brethren that knew him there speak very highly of him and of the character of work he did. Since coming to Mississippi he carries on. A larger portion of the contribution goes to the Cooperative Program. A daily vacation Bible school is in progress at present.

The pastor is leading in a campaign to put the Baptist Record in fifty per cent of the homes.

Brother Bookter has joined the Five Thousand Club and is leading others to join. He continues to work.—C. Z. H.

Rev. R. A. Eddleman's address is now Box 383, Port Gibson, Miss. Those who wish his services as supply or for revival meetings will take notice.

The Cleveland Baptist Church closed out their revival meeting on Sunday night. Dr. E. J. Caswell's messages were well received and appreciated by all the Christian people of the city. There were 26 added to the church membership.—I. D. Eavenson.

Lexington church conducted a good vacation Bible school last week, everybody cooperating. Closing exercises Friday night. The church members suffered great losses by death, but their afflictions have been sanctified to their progress in the faith.

The Baptists of Derma got into their new church on the third Sunday in this month. Their house was burned a few months ago. Mrs. Ray Lewis, wife of the pastor is greatly improved in health. Four boys from Derma went to the R. A. Camp at Castalian Springs, and a good group of girls went to the G. A. Camp at Senatobia.

Dr. and Mrs. J. D. Franks of Columbus sail from New York on the S. S. Westernland on the 29th. They will spend several weeks in England and Scotland, and will attend the World Conference on Christian Life and Work at Oxford, and the World Conference on Faith and Order at Edinburgh. We wish for them a pleasant and profitable trip, and renewed energy, both physical and spiritual. The membership at Columbus has gone from 541 to 1,967. Dr. Franks has been in Columbus 16 years, baptizing 1,062. A total of \$350,215.18 have been given.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.



## SISTER WRITES BROTHER

The following letter was written by an eighteen year old sister to her twelve year old brother. The pastor of the family submits it anonymously for publication in the Baptist Record, with a prayer that it may be a blessing to all who may read it.

Washington, D. C., May 20, 1937.

Luther ole top:

I can readily see you misunderstood my question about you and church. Boy, don't I know you've got faith and I'll agree you probably have more religion than at least 50% of the people in the church house but Luther I've found some pretty nice people in church and then I know of some that are not all they should be. You see, when I was just your age and up until one year ago—I felt the same as you, so I understand just what you mean but here's where we are both wrong—The church is God's house—you believe that don't you? Yes, of course. Well, let's pretend it is your own mother's house and mamma has company that you don't like—say some ole person that you know isn't worth the salt they consist of—well, would you let that old foggy keep you away from your mothers—No. Well, God is your Father—the church is His house and a place you go to show the world that He is your Father and that you are proud to claim Him. He appreciates it far more if you come in spite of the bad company that He has there than if you just come because you think someone who is a big shot in the town goes. Yes, sir—God is after the lost sinner and not the saved sinner. If you don't know what I am talking about ask your mother—she'll know.

Luther, kid, going to church doesn't show you are a Christian as you say—it's more to being a Christian than just church-going. A great deal more. Life and its problems teach you more than a church can about God and His goodness, His love and sacrifice. You know when I think of how little I do to show God how I appreciate all He has done for me—well, I feel pretty low. And right away I start looking for something to do to show God that I haven't forgotten. If you and I were raised in Sunday school we would be able to understand more fully the meaning of all we hear the preacher say but I take him at his word and draw my own conclusions. Here's something I have learned. Everything we do to someone else, right or wrong—we do to God. Can you imagine cursing God or telling a lie on Him or forgetting to be nice to him. Gee, I can't imagine what I would do if I always did things like that to God and yet, He says that what we do to others—we do to Him. If you lie on someone—you are lying on Him. If you give someone a dime who needs it—God is really getting it—not like you think. I wish I could explain it more fully—the joy of giving. Honest, I never knew there was such happiness in giving, especially when it's something we need ourselves. Well, Luther, forgive this preaching but I felt it in me to say it and now that I've said it I feel so much better. Just remember—don't let anyone cheat you out of your very own God-given place—in the church. One of those seats in the Baptist church belongs to you. Sit in IT.

Always your pal and sister,  
Shirley.

Write me more often and tell me all about the fish, etc. I miss them so.

—BR—

Wm. Jewell College of Missouri added D.D. to the name of Rev. Paul Weber of Jefferson City.

It seems to be Morgan versus Morgenthau, or vice versa. Whether a man is justified as Mr. Morgan says in evading all the taxes he can, by the use of any devices or loopholes; or shall a man pay his taxes according to the import of the law? At one end of the argument is a man who is a member of a Christian church. At the other end is a Jew. And it reminds us of the advice a Jewish friend gave to Christian preachers: "Preach righteousness." Is it right when you do right only when you are made to? It is wrong only when you are caught?

## THE SPIRIT OF TRUTH

G. P. White, D.D.

—O—

Jno. 14:16, 17

"And I will pray the Father, and he shall give you another Comforter; that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you."

The Spirit of truth is clearly the Holy Spirit. He was given in response to the request of Christ. He is also called another Comforter, or Advocate, or Paraclete. Not of a different kind, but the same kind of helper Jesus was—to do the same kind of things Jesus had done. The special work of Jesus was not primarily to comfort. He was the revealer of the truth, and of the Father. So this other Comforter, or Advocate, would reveal to them the truth as it was manifested in Jesus. Jesus was going away, but this Advocate would abide with them forever. His work was to be among them—as individuals; beside them in communion; in them in internal experience.

The meaning seems implied that the Spirit of truth was to do his work in the hearts and lives of the believers, and they in turn were to impress this work upon the world. The world could not see or know the Spirit but it could see and recognize his influence and power in the believer.

Jno. 14:26

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Ghost—only time mentioned in this Gospel by this name. He was to implant and nourish within them a holy disposition. He was to teach them all things about Jesus and the Father, and the Gospel Jesus preached.

He was also to bring to remembrance the things he had said unto them. It seems that herein lies the foundation of inspiration of the Scriptures. The things Jesus said, the miracles he performed were not recorded at once. But when the time came for them to be transmitted to the world the Holy Spirit brought these things to the minds of the writers. So today when the mind has the word of God stored away the H. S. will bring to remembrance the verse that is needed at the right time.

Jno. 15:26, 27

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And ye also shall bear witness, because ye have been with me from the beginning."

Jesus had said he would pray the Father to send the Spirit of truth.... then the Father would send him in his name; now, "I" (emphatic) will send him. He was to come from the side of the Father. I will send him to you—he shall testify of me. But they were also to testify. They had an historical knowledge of Christ, and the Spirit was to interpret this for them. Together they would bear witness to Jesus.

Jno. 16:7-14

"If I go not away"—if Christ remained they would look to his human presence. Then too the crucifixion and resurrection and ascension were part of his atoning work.

The presence of the invisible Spirit through the work of the believers to whom he would come would bring to the world conviction of sin as to its nature, its presence and the atonement for sin.

1. Jno. 14:17—The simple expression.

2. 15:26—Shall bear witness of me points to his office as the revealer of the truth concerning Christ.

3. The revealer of the Christian truth concerning Christ to the apostles.

He thus transforms the truth into knowledge, helps in its vital appropriation, and enables its powerful expression.

He guides into all truth—idea of progressive

revelation as it is necessary. Guide goes all the way.

"He will show you things to come"—

A. T. R. \* \* \* "Things already begun and not that of future history."

I am persuaded that the Spirit will interpret the prophetic scriptures to him who will receive his teaching.

"But ye, brethren, are not in the darkness, that that day should overtake you as a thief."

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

"Therefore let us not sleep, as do others: but let us watch and be sober."—I Thes. 5:4-6.

"He shall glorify me . . . things of mine and shew to you."

All through the ages the Spirit of truth will tell of the things of Christ and as he convicts of sin, regenerates and fills he will bring glory to the name of the Son of God.

—BR—

## THE SPIRIT OF WISDOM, ETC.

Isa. 11:2

S. B. Harrington

—O—

Omitting verse one, we have in verse two the King-Messiah brought on the scene and described in regard to his character. The gentle aspects of his reign are not here, nor the deep characteristics of his spirit, nor the chief blessings in his gifts. The suffering Messiah is not yet the theme of the prophet.

The main point as to his character which this prophecy sets forth is that, whatever the Messiah is to be, he was to be by reason of the resting on him of the Spirit of Jehovah. The directness, fullness and the continuity of his inspiration are emphatically proclaimed in that clause "shall rest," which can scarcely fail to recall John's witness "I have beheld the Spirit descending as a dove out of heaven, and it abode on him."

The humanity on which the Divine Spirit abides, uninterruptedly, ungrieved and unrestrained, must be free from the stains which so often drive that heavenly visitor from our breast. The white winged dove of God cannot brood over foulness. There has never been but one manhood capable of receiving and retaining the whole fullness of the Spirit of God.

The gifts of that Spirit, which become qualities of the Messiah in whom he dwells, are arranged in three pairs, so that if we include the introductory designation, we have a sevenfold characterization of the Spirit, recalling the seven lamps before the throne and the seven eyes of the lamb in Revelation and symbolizing by that number the completeness and the sacredness of that inspiration. The resulting character of the Messiah is one who possesses the ideal of a strong and righteous ruler of men. As to whether this ideal was completely realized in the first coming of our Lord, or is to be in his second, does not enter our discussion. That most of this ideal, if not all, was found in Jesus in perfect fullness, there is abundant proof in the scriptures.

1. Wisdom and understanding refer mainly to intellectual and moral discernment and discrimination. We read in I Cor. 24-30, "But unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "But of Him are ye in Christ Jesus, who of God is made unto us wisdom," etc.

Again in Eph. 1:17 and Col. 2:3, "The God of the Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." In Whom are his all the treasures of wisdom, and knowledge." As to understanding referred to above, look at Matt. 22:18, and Jno. 2:25, "But Jesus perceived their wickedness and said unto them, Why tempt ye me, ye hypocrites?" "And Jesus needed not that any should testify of men, for he knew what was in man."

2. Wisdom and knowledge not being enough by themselves, there is the further gift of counsel and might, referring to the qualities which give sound, practical direction and vigor to follow and carry through, the decisions of prac-

tical wisdom. In read, "Unto a shall be upon hi be called Wone God, etc." And ch also cometh fort is wonderful in ing."

3. Knowledge knowledge of th 27, "All thing Father, neither the Father, neit save the Son a veal him." Kno true knowledge and Psa. 111:10 obedient fear i wisdom itself. ginning of wis all them that d man he said, F is wisdom, and standing."

Thus we hav revealed in its Lord, Saviour possibilities of the Divine Sp his followers t of life which couragement f

It is not my to you, but w sonally, the churches and feel like conc said, "Is the and praying t the seven-fol Himself to gve go?

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tical wisdom. In chapter 9:6, of this book we read, "Unto a son given and the government shall be upon his shoulders and his name shall be called Wonderful Counsellor, the Mighty God, etc." And chapter 28:29, gives further, "This also cometh forth from the Lord of Host, which is wonderful in counsel, and excellent in working."

3. Knowledge and the fear of the Lord, knowledge of the deep things of God. Matt. 11:27, "All things are delivered unto me of my Father, neither knoweth any man the Son but the Father, neither knoweth any man the Father save the Son and he to whom the Son will reveal him." Knowledge of him, Jesus, gives us true knowledge. Eph. 1:17. From Job 28:28, and Psa. 111:10, we learn that reverential and obedient fear is the beginning of wisdom and wisdom itself. "The fear of the Lord is the beginning of wisdom, a good understanding have all them that do his commandments." "And unto man he said, Behold the fear of the Lord that is wisdom, and to depart from evil is understanding."

Thus we have the seven-fold gift of the Spirit revealed in its perfect fulness upon our King, Lord, Saviour and elder brother, and with it the possibilities of humanity under the influence of the Divine Spirit. What Jesus is, he gives to his followers to become by the self same spirit of life which was in him. What hope and encouragement for us!

It is not my business nor my purpose to preach to you, but who of us, realizing our needs, personally, the demands and problems of our churches and the kingdom, generally, does not feel like concurring with the prophet, when he said, "Is the Spirit of the Lord straightened," and praying that the Lord may give us, if not the seven-fold gift, certainly the Holy Spirit Himself to guide us wherever He will have us go?

It seems then, our supreme need above everything is the gift of the Spirit. Behind wisdom, understanding, knowledge, counsel, power and might is the Spirit. Paul said, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

James writing in the power of the same Spirit and about the gifts of the same Spirit said, "For where envy and strife is there is confusion and every evil work. But the wisdom that is from above is first, pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without variance and without hypocrisy."

1. It is pure. A word which Bishop Westcott says, suggests the notion of shrinking from contamination, of delicate sensibility to pollution of any kind.

2. It is also peaceable. Says one, that is an excellent test whether the teaching which a man thinks he has received from God really comes from God or not. Does it make him contentious and aggressive? It was said of Fenelon, the Archbishop never outshone, but would lead you into truth in such a manner that you thought you discovered them yourself.

3. True wisdom is gentle. Matthew Arnold called this sweet-reasonableness. According to Grant who translated this word from Aristotle as equity, quoting Aristotle said, "It is equity to pardon human failings, and look to the law-giver and not the law, to the spirit and not to the letter, to the intention and not to the action, to the whole and not the part, to the character of the actor in the long run and in the present moment, to remember good and not evil, good that one has received rather than the good that one has done, to put up with injurious treatment, to wish to settle a matter by words than by deeds, to prefer arbitration than judgment. What a change would pass over human life if this virtue were universal."

4. Wisdom is easy to be entreated. This is just the opposite to self-will, self-assertion, obstinacy. One old author says that he alone has this virtue who submits willingly, not reluctantly to a true fatherly will.

Mayor translates it submissive, docile, tractable.

5. It is full of mercy and good fruits. There is a wisdom which leaves God out of account, and therefore despairs of men. But true wisdom, wisdom God gives, looks upon men in the light of God, bears with their sins, pities their sorrows, is active to relieve their sufferings, and to hold them in the habit of virtuous, honorable and Christian life. It is full of mercy and of good fruits.

6. It is without variance. In this age of expediency, flattery, compromise, adulteration and even repudiation, how we need a wisdom that will make us stable.

7. It is without hypocrisy. Worldly wisdom may often make a man a hypocrite, may lead him to flatter a man whom he despises, to affect generosity and public spirit when he is only seeking personal consideration and advancement. But the man that has wisdom that cometh down from above, always takes God into account and to him hypocrisy is impossible.

To James this wisdom is a divine gift. It cometh down from above, it is not to be acquired by any experience of human life, nor by the largest and the most thoughtful observation of the ways and fortune of men. If a man lacks wisdom let him ask of God who giveth liberally, and upbraideth not.

#### CANDLING EGGS By the Editor

You have seen some one take a basket of eggs, and picking up one at a time, put it between the eye and the candle light. To be sure a bright electric light may be better. The purpose of it of course is to see whether or not the eggs are good, whether they are fit for use. As each one is placed before the light and subjected to the test, it is put aside; some of them going into a basket of good eggs, and some of them tossed aside into the discard, a garbage can if you have one convenient. There are only two classes of eggs, the good and the bad. The good are wholesome food, and the bad are good for nothing. They are worse than the salt that has lost its savor. The word that the Bible uses for bad eggs is "Reprobate."

It is not surprising that the word reprobate has come to have an offensive significance. The Psalmist speaks of a reprobate as being "despised," that is held in dishonor, disrepute. But this is a derived meaning, not the original meaning of the word. A thing or person is reprobate that has been tested, and having been found to be unfit is cast aside. This is the word Paul uses about himself when he says, "I buffet my body and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected," that is cast away, or "reprobate," weighed and found wanting, and therefore set aside, God-forsaken.

It is the same word Paul uses in Romans 1:28 when he speaks of people who refused to have God in their knowledge and God gave them up to a reprobate mind. First they rejected God, tossed Him out of their minds as refused or reprobate, and so God gave them up to a reprobate mind. They didn't consider God worth keeping, and God judged them as not worth His attention.

In the last chapter of Second Corinthians Paul uses the word reprobate three times, and the kindred words proof, prove, or probe, approved, several times more. He is speaking of both himself and the Corinthian Christians as undergoing the scrutinizing, searching test as to whether he is an apostle, a minister of Christ, and whether they really have Jesus Christ in them. If it is proved that he is not an apostle, he is a reprobate, rejected. If it is proved that Christ is not in them, then they are reprobate, that is rejected.

It is necessary for all of us to go through the process of being candled. The psalmist prays, "Search me, O God, and know my heart, try me and know my thoughts; and see if there is any evil way in me, and lead me in the way ever-

lasting." In the letter to the Hebrews we are exhorted to give diligence, "for the word of God is living and active, and shaper than any two-edged sword, and piercing even to the dividing of soul and spirit of both joints and marrow, and quick to discern the thoughts and interets of the heart. And there is no creature that is not manifest in his sight, but all things are naked and laid open before the eyes of him with whom we have to do." "Today if ye shall hear his voice, harden not your hearts."

BR



MARK LOWRY  
Wesson, Miss.

On the first Saturday afternoon in April I began preaching on the street in Wesson. It was strange to all. They knew not what it meant. Very few came near. Yet, many heard. It created a sensation.

The next Saturday afternoon brother E. M. Ferrell, who lives here and preaches to several country churches, was with me, and preached the sermon. One Saturday afternoon brother H. C. Clark, from Strong Hope Church, preached.

Brother Ferrell preaches one Saturday, and I preach the next. Sometimes we have more hearers than ever come to church. Many of them have not heard the Gospel in years. Often hardened sinners—drunkards, adulterers, and gamblers—hear us.

The results of our prayers and efforts are various. Some scorn. Others think it not dignified to preach on the street, forgetting the sacrifice and commands of Christ. However, for the most part, the results are gratifying, even glorious. Our congregations at church are growing. People are attending the services who have not been going to church. Everywhere I go in and about town people bear witness of their interest in the street services and the blessings they derive from them. Many people come from town and country to be in the services. Some of them are poor without clothes fit (they think) to wear to church. I feel confident that the Gospel is reaching directly and indirectly probably thousands of people who never attend church. It is the universal testimony of the spiritually minded of my church that the street services are doing much good.

We are praying for, and working toward, a genuine revival in Wesson. To have a real revival in Wesson, or in any other place, today, a dear price must be paid. But why not pay the price? Why be timid and fearful? To know that we have been truly faithful in a very little, is the greatest of all blessings. We are sure that God is ready to give us as much as we are ready to receive. We desire earnestly that you pray for us.

Yours sincerely,  
Mark Lowry, Pastor

Wesson Baptist Church.

(Note: Having heard of the good work as described above, we requested the above article. A. L. G.)



The Standard is our goal, first reached through inspiration and imagination but by plans, cooperation, determination, zeal and courage this Standard becomes a reality and makes records that will serve as instruction and in-

Sunday after Sunday I visit the country and city churches, speaking in the Sunday schools and young people's meetings. I frequently speak at special programs of the girls, women and

Rev. C. E. Welch of Memphis writes from Plant City, Fla., that the meeting there in First Church began well; large congregations and fine spirit. Pastor D. F. Sebastian is loyal to the truth and greatly loved by his membership of 900.

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### "Winning To Christ"

"And he that winneth souls is  
wise." Prov. 11:30. "And they that  
turn many to righteousness, (shall  
shine) as the stars forever and  
ever." Dan. 12:3. This is the ap-  
proach to the revival season of the  
year. In another week or two now  
the churches all over the country  
will be holding their evangelistic  
meetings. What a great season of  
the year it should be. The majority  
of the churches seem to think that  
there is but one season in which  
people are expected to be saved,  
so no special effort is put forth to  
win souls to Christ except during  
the annual revival. And as a con-  
sequence very few are won to Christ  
at any other time.

Of course, this should not be so,  
but it is in the very system of the  
masses of our people and it is hard  
to change it. Even the lost get the  
idea, since no one speaks to them  
at other times about their souls,  
that they cannot be saved except  
during the "big meeting." So they  
make no effort to find the Lord  
at any other time. But with God  
there is no peculiar time for win-  
ning to Christ. At any season and  
upon any occasion if effort is put  
forth people will be saved. The  
churches everywhere should be bap-  
tizing those who have been won to  
Christ all the year round. Salva-  
tion does not come by seasons or  
occasions, but it comes whenever  
and wherever the soul and the  
Savior meet.

Every Christian is a soul winner;  
that is, he is supposed to be, "Go  
make disciples of all the nations,"  
was not spoken to the preacher but  
to every saved person. How precious  
the souls of people, how we should  
long for and strive to bring to pass

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the salvation of all. Then, since as  
a rule Baptists think of soul win-  
ning only at revival times, let ev-  
ery one who loves the Lord be on  
the job, praying, talking, visiting,  
pleading with the lost. God can  
make a soul winner of the poorest  
of us if we will let Him, and give  
ourselves unto His grace and power.  
May thousands find the way into  
the kingdom this revival season. Be  
busy "Winning to Christ."

Mrs. Bessie Breland, wife of Pas-  
tor Clyde L. Breland of First Bap-  
tist Church, Richmond, Ky., was one  
of the speakers at the recent Bap-  
tist Student's Union meeting at  
Ridgecrest. She is student secre-  
tary of the B. S. U. at Eastern  
Normal College and the union there  
is rated second best in the South.

Glad to have Rev. Otto Whiting-  
ton back in our state where he has  
undertaken the task of finishing  
the endowment for Woman's Col-  
lege. It is a hard task, but accord-  
ing to reports of his work of this  
kind elsewhere he is capable of do-  
ing hard tasks. He needs our pray-  
ers—and other help.

A Presbyterian writing in the  
Richmond Baptist, speaking of Bap-  
tists and Presbyterians, said: "Bap-  
tists are more democratic in church  
government. With them the local  
church is a self-governing body.  
They deny the right of any court,  
civil or ecclesiastical, to interfere  
or dictate in any of the affairs of  
a local church (Matt. 23:8-10). Bap-  
tists recognize no man-made creeds  
as binding. They accept the New  
Testament as the sole and sufficient  
rule of faith and practice and Jesus  
Christ as the only head of the  
church." He seems to have us down  
pretty well.

The recent mention, in the Chil-  
dren's Circle, of the name of Rev.  
W. S. Ford by his grandson, Char-  
les White, brought back memories  
of years ago. When much younger  
than now I remember that a Rev.  
W. S. Ford lived at Harpersville in  
Scott County. I wonder if this 90  
year old preacher is the same man.  
He is now at Picayune.

A recent card from Rev. J. G.  
Chastain, Sr., brings the knowledge  
that he is in Durbin, West Virginia.  
This dear old saint has lived long  
and faithfully for his Lord. He  
takes life as it is, a trust from  
the Lord, and uses his days trying  
to do something to glorify His holy  
name. He spends his summers with  
relatives in the fresh, invigorating  
air of the mountains of West Vir-  
ginia. May the Lord give him many  
happy years yet.

Abyssinian Baptist Church, Negro,  
of New York, is said to be the  
largest protestant church in the  
world, with 14,000 members. Her  
pastor, Dr. A. Clayton Powell, Sr.,  
says: "The old-time power and the  
old-time revivals have gone because  
we have lost faith in the old-time  
Bible, the old-time religion, and the  
old-time God . . . faith is still the  
victory that overcomes the world."  
Much might be learned from this  
humble Negro preacher.

"Church pews never skid into a  
ditch, smash against a telephone  
pole, or get tagged for speeding,"  
says a church bulletin.

## PLANS FOR THE W. M. U. TRAINING SCHOOL

After careful consideration the  
Board of Trustees and Local Board  
of Managers of the W. M. U. Train-  
ing School have been merged. Fol-  
lowing the plan of the W. M. U.  
Executive Committee there will be  
state and resident members who  
with the Union's executive officers  
will make up the Board. The plan  
is identical with that of the Sou-  
thern Baptist Theological Seminary.  
It was adopted believing it will  
make for greater efficiency in the  
administration of the school.

It will be remembered that when  
the school was opened the students  
were enrolled in classes at the Sem-  
inary. In fact, the deciding factor in  
locating the school in Louisville  
was the advantage offered our stu-  
dents of studying with Seminary  
professors. When the Seminary  
moved to its new location at the  
Beeches, an arrangement was made  
whereby certain of the Seminary  
faculty came to meet classes of our  
young women in the Training  
School building. It was earnestly  
desired that all classes should be  
so taught but it was found that Dr.  
Sampey and Dr. Robertson, teach-  
ers of Old and New Testament, could  
not assume the burden because  
of the other heavy demands on  
them personally and their depart-  
ments. The Board, therefore, brought  
to the school as teacher of Bible,  
Dr. C. L. McGinty, then teaching  
in Mercer University, whose rela-  
tion to our school has been in every  
sense helpful, and whose service  
during this transition period is  
deeply appreciated.

The Board, in its effort to carry  
out the wishes of the constituency  
many of whom feel that the future  
progress of the school will be pro-  
moted by the return to the relation-  
ship with the Seminary that existed  
in the early years of the school,  
has found that such change is not  
immediately possible but must await  
certain physical adjustments and  
sufficient increase in the faculty of  
the Seminary to assure reduction in  
size of larger classes. Knowing that  
these problems require time and con-  
ference the Board has asked the  
Seminary faculty to arrange for the  
teaching of classes in Bible in our  
school even as they have taken care  
of other courses that are duplicated.  
The Board keenly regrets that this  
change in policy makes necessary  
the severing of the happy and help-  
ful relation with Dr. McGinty. The  
Board and the entire constituency  
of W. M. U. wish him success in  
the challenging new task upon which  
he now enters. The following ex-  
pression of appreciation was au-  
thorized at the May meeting of the  
Training School Board and the W.  
M. U. Executive Committee:

### Appreciation of Dr. C. L. McGinty

By special action of the Executive  
Committee of the Woman's Mission-  
ary Union, auxiliary to the Sou-  
thern Baptist Convention, in execu-  
tive session in New Orleans, La.,  
May 10, 1937, a committee was ap-  
pointed to express to Dr. C. L. Mc-  
Ginty the appreciation of the mem-  
bers of the Woman's Missionary  
Union for his noble contributions to  
the life of the W. M. U. Training

School throughout his years of ser-  
vice.

We, the committee, desire to ex-  
press to Dr. McGinty the pro-  
foundest gratitude of the members  
of the Woman's Missionary Union  
for his outstanding services to the  
W. M. U. Training School. His  
acknowledged scholarship, his help-  
ful cooperation, his unflinching Chris-  
tian courtesy have made lasting  
contributions to the lives of the  
young women who have had the  
privilege of his instruction. We  
count ourselves fortunate in having  
his fine spirit permeate the life of  
the W. M. U. Training School  
through the years and herewith ac-  
knowledge our indebtedness for the  
scope of his vision and his great  
spiritual contributions.

Respectfully submitted,

Mrs. Eugene Levering  
Mary Nelle Lyne  
Mrs. W. J. Cox

Miss Claudia Edwards, teacher of  
music, after a year's leave of ab-  
sence for study in the Boston School  
of Music, will return for the open-  
ing of school. We are honored in the  
choice of Miss Edwards as teacher  
in the Deering Community Center,  
the nationally famous summer  
school at Deering, N. H. Her ex-  
ceptional work in Boston earned for  
her this coveted opportunity, which  
will greatly enrich her contribution  
in guidance for such activities for  
Training School students.

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## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for June 27 JACOB'S FAREWELL TO JOSEPH Genesis 49:22-26

Introduction. We come now to the last lesson in the book of Genesis. We have walked with God in these sacred pages. We have gazed into the empty spaces of vast immensity before the Eternal had called matter into existence. We saw chaos born of the womb of immensity and a darkness spread through all its formless vastness. Then we heard the dread voice of God command once and again, "Let be," and in response to that voice, light flashed, land appeared, clouds formed and floated, grasses grew, flowers bloomed, trees locked their leafy arms and lifted their reverent heads toward heaven, fishes swam, birds winged the air, great beasts grazed the luscious greens, and God Himself walked with men in Eden's consecrated groves and spread before his wondering gaze creation's mighty plan.

Our hearts have sobbed anew at the story of man's tragic failure and then have thrilled at the unfolding purpose of God to lift fallen man to his feet again and to lead him in a victorious struggle with his sin. We have seen man turn from God again and walk in the ways of wickedness till every imagination of his callous heart was only evil continually; and then we have seen the God of mercy snatch righteous Noah from the brink of the awful precipice over which the swirling tides of sinful men were rushing down to hell. We have seen the stately steppings of God as He went about the tremendous work of restoration, greater by His own estimate than the work of the first creation. We have seen the lines of human life diverge, the good and the bad, and have seen God at work with His elect, training them to His service, cleansing them of the evil and girding them with His strength. We have seen Him blessing faithful Abraham, making good His promise to peaceful Isaac, and passing crafty Jacob through the purging fires. Now we come to the last act in the drama of Jacob's active life, and we hear him speaking the last words that God shall utter through his lips, words of prophecy to the sons who shall bear the name of Israel and build a nation for God.

The chapter from which the passage for study is taken is remarkable as being one among the oldest and finest poems in the world. Stop here, take your Bible and read it, the whole of chapter 49. It is dying Jacob's prophetic blessing of his sons. It is largely predictive prophecy based upon the known characteristics of the subjects of the predictions. Reuben is not to have the

preeminence, and why? Because he is "Boiling over as water." The soul of the father is commanded not to come into the council of Simeon and Levi. Why? Because of their hot anger and stubborn self-will. Judah's brethren shall praise him, his hand shall grasp the necks of his enemies, he shall sway the scepter of his authority to the praise of all his brothers; because he is a lion's whelp. Joseph is "A fruitful bough by a fountain; his branches run over the wall, and the reason for Joseph's excellence is set forth in the passage which we are to study.

#### I. SKILL IN CONFLICT COMES FROM GOD (V. 24).

"The arms of his hands were made strong, by the hands of the Mighty One of Jacob."

Strength for conflict by contact with the strength of God is the truth enswathed in these words. Sever the taproot of the tallest pine and it dies. Break the connection between the motor of a trolley car and the dynamo which generates the propelling current and that car stops. Cut certain nerves which pass by the right shoulder into the arm, and the arm is thereby made impotent, withers. The heart may throb healthily and the lungs may perform their function, but the arm thus deprived of proper nerve supply hangs helpless. A radio receiving set stands mute until the operator establishes the proper connection between its sensitive mechanism and the waves of ether which are bearing in their pulsing hearts the soothing harmonies being sung into them by the broadcasting station. All of these facts find parallel between the trusting heart and the mighty God. All creation is pregnant with His spirit and He gently knocks for entrance at the door of every heart. Let any heart but open unto Him and He comes in to grasp with firm and steady grip the reins of that heart and to pour through those reins the gentle though firm constraint of His sovereign will and to quicken the responsive heart with power to perform that will.

The marginal reading in the American Revisers' translation of the words, "made strong," is, "made active," and thus, "made dextrous, skillful, expert," conveying the notion of deftness, artistic mastery rather than the beefy brawn of brutish strength. It is practiced, disciplined strength with which He will reward the faithful dieting and drinking and keeping of training hours and drilling of the heart that looks to Him for victory and claims for Him the crown.

Let us return to emphasize once more the manner of the communication of this strength above the human. There is a boldness of reverent familiarity with Him in that symbol of the hand of God laid on the hand of man. A true touch, as of hand to hand; alone conveys the grace. Nothing short of vital contact will comfort for conflict and for conquest. Let us take to our hearts the lesson that we make the conditions upon which God establishes this contact, and that this contact is never broken except we break it.

#### II. COURAGE FROM CONFLICT SPRINGS FROM CONFIDENCE (V. 24).

"The Mighty God of Jacob."

Who is this Mighty One of Jacob? Is He of such might and mind that we may have perfect confidence in Him? On how many a sanguinary field has victory been snatched from the grasp of defeat because some skilled and gallant leader took command of the staggering dispirited troops just where retreat was becoming riot, and by his heroic bearing turned their faces to the foe again and infused into them his own dauntless spirit! And how many a victory has been half won before the struggle began because a calm, confident, redoubtable leader advanced at the head of one of the contending armies! Was it not the old Napoleon himself who said, "I would rather have an army of sheep led by a sheep"? Macaulay puts into the mouth of a soldier of France, a member of the small force which, on the fateful field of Ivry, wrested victory from twice treble times their number of mercenary enemies, the words,

"The king has come to marshal us, in all his armor dressed, and he has bound a snow-white plume upon his gallant crest."

And the king speaks,

"If my standard-bearer falls, as fall full well he may, press where you see my white plume shine amid the ranks of war, and be your oriflamme today the helmit of Navarre."

The Mighty One of Jacob! Why this is none other than He who led Abraham in all his wanderings and brought him through all trials in triumph! The Mighty One of Jacob made Israel out of Jacob and promised him success in all his goings forth. This Mighty One of Jacob is able to do exceeding abundantly above all that we can say or think. If He be for us, who is against us? Let us do precisely what He says and never doubt the issue.

Thus the children of Joseph had every reason for confidence that any trial which might await them could be successfully met so long as they could count with them the Mighty One who makes a majority out of any party which joins Him, and who brings victory to any force which ranges itself beneath His standard. And the dying patriarch wanted Joseph's children to enjoy the calm confidence of those who already know whither the contest is tending, and to have a foretaste of the victory which is with Him as certain as the daybreak to come when night is gone.

#### III. PERSEVERENCE IN CONFLICT CREATES THE STRONGEST ALLIES (V. 24-26).

"The shepherd, the stone of Israel . . . The God of thy father who shall help thee . . . The Almighty who shall bless thee . . . The blessings of thy father."

"The Shepherd." That name sums up the lessons Jacob had learned from the work of himself and of his sons. His own sleepless vigilance and patient endurance were but his response to the loving care, the watchful protection, the strong defense of "the shepherd." But Jacob knew this shepherd as his ally only because he in the beginning believed Him and undertook with Him to dare and do, and as his every experience with his shepherd enriched his reliance upon His trustworthiness, Jacob's abandon to his shepherd's control became more nearly complete.

"The Stone of Israel." Here we have used for the first time a name which after-ages have caught up and cherished. The stone of Israel is the Rock of Ages. The primary meaning of this metaphor is firmness, solidity. God is a rock (1) for a foundation; (2) for a protection; (3) for a shade and a refreshment. Jacob built on that rock and was not confounded, trusted in that Rock and was not defeated, rested in the shadow of that Rock and was refreshed. All who have since done as Jacob did have had a little experience. The long succession of His faithful ones have had the same story to tell of His unfailing support, His indefeasible protection, His rest and refreshment administered abundantly to them. His people have proved through all the ages the wonders of His matchless love and grace in companionship in combat with any foe who disputed

(Continued on page 15)

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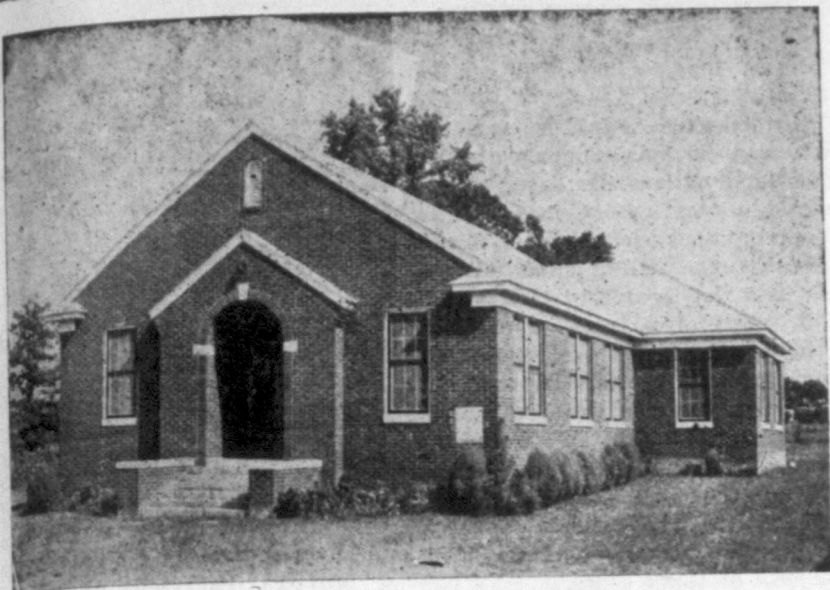
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WALNUT BAPTIST CHURCH

### WALNUT

The Walnut Baptist Church was organized on Nov. 10, 1935 with 53 members, and three more were added after completion of the organization.

The building committee named to lead in the erection of a house of worship was H. E. Wilbanks, H. I. Rowland, J. H. Brotherton and Verner Luna. These five men took the lead and the entire membership in a most beautiful cooperative, liberal spirit, followed. A house was soon going up. During the building program the fine ladies, through the W. M. U., assumed the privilege of furnishing the house and in five months the building was complete and furnished and the larger part paid for.

The membership felt a debt would handicap them and asked the pastor to lead them in paying the balance as soon as possible. So a fifth Sunday love offering was suggested and accepted, and on the fifth Sunday in August 1936 a love offering above all other gifts was laid on the table to the amount of \$400.00 and on the fifth Sunday in November the same year, \$265.00 was given. On May the 3rd, 1937, 17 months after the organization, we met for victory night to pay off everything. On checking up we had paid out and had \$10.00 left to go in the treasury. The most beautiful thing, however, has been the spirit of the members in fellowship and unity. Not a negative vote has been cast on any matter. This, we feel, is the secret of the success.

Our membership has almost doubled, and our church is organized and working. We have a splendid Sunday school, well managed by one of the finest young men in all the land, brother B. M. Brotherton, and as fine teachers as you will find anywhere. A splendid W. M. U., headed by our consecrated president, Mrs. Lee Smith, with all of the auxiliaries. A live B. T. U. is directed by one of our fine trained young members, Mrs. James Hobson. The Senior Union is standard and the B. A. U. almost standard. More than half of our families are subscribers to the Record and under the new plan we will soon have the paper going into every home.

The largest per cent of the members attend services and are efficient and more willing than any church I have ever served.



REV. T. R. HAMMONS

The membership of Walnut Baptist Church deeply appreciate the services of their pastor, Rev. T. R. Hammons, who has been with them about eighteen months. He has endeared himself to the entire membership by his conscientious Christian life and his faithful untiring efforts toward advancing the cause of Christ and winning lost souls. His ministry with us has been very fruitful, there having been a goodly number of additions to the church since his coming. His services to the community as a whole are greatly appreciated as he has cooperated beautifully in the school work and in all other activities which have a tendency to build up the community. Both Rev. Hammons and his wife are highly esteemed not only by the membership of the church but by the community as a whole.

—A Member

We plan to dedicate about the second Sunday in June, and begin our revival the second Sunday in August. These are fine folks.

—T. R. Hammons

P. S. In these 17 months this little band has paid, all told, \$9,000.00. This is building, current expenses and missions.

—BR

Flatt: Take two letters from money and only "one" is left.

Sharp: Yes, but I know a guy who once took money from two letters and now he's in the penitentiary.

### EXTENSION TOUR

Beginning Monday, June 28, and continuing through Friday, July 2, there will be a special tour of ten associations in the interest of the work of the Extension Department of the Sunday school. All pastors and superintendents in these ten associations have been written about this, and urged to get their workers in all departments to attend.

However, we are anxious that these conferences mean much to the most people; and we are asking all those Sunday school officers and teachers in adjoining associations to attend one of these conferences, if at all possible for them to do so.

This great department of work needs some extra emphasis, and here is a fine opportunity to give it. The approved extension worker for the state and one worker from the Sunday School Board, Nashville, will be present at all these ten meetings to direct them. Plan to attend! The complete schedule is as follows:

#### Association—Time—Place

- Webster—Monday, June 28, 2:00 p. m.—Eupora.
- Choctaw—Monday, June 28, 7:30 p. m.—Ackerman.
- Newton—Tuesday, June 29, 2:00 p. m.—Newton.
- Neshoba—Tuesday, June 29, 7:30 p. m.—Spring Creek.
- Clarks—Wednesday, June 30, 2:00 p. m.—Quitman.
- Jones—Wednesday, June 30, 7:30 p. m.—Laurel, First.
- Marion—Thursday, July 1, 2:00 p. m.—Columbia.
- Walthall—Thursday, July 1, 7:30 p. m.—Tylertown.
- Amite—Friday, July 2, 2:00 p. m.—Liberty.
- Lincoln—Friday, July 2, 7:30 p. m.—Brookhaven.

E. C. Williams

### THE GREATEST MAN WHO EVER LIVED

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. His executioners gambled for the only piece of property He had on earth while He was dying—His

### Soothe TIRED EYES



coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, today He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has THAT ONE SOLITARY LIFE.

—Phillips Brooks

—BR

### DANGER OF RAISING CANE

A colored mammy was much concerned because her small son was eating too much sugar cane.

"Yo hear me, George Washington," she shouted to him, "Ye gwine die efen you doan stop eatin' dat cane. 'Member what you read in de Good Book, 'Cain killed Abel!'"—Christian Union Herald.

—BR

A recruit failed to salute a Captain. The Captain followed him inside and demanded: "Don't you recognize the uniform?"

"Yes, sir," replied the recruit, feeling of the Captain's coat. "Pretty nice uniform; look at this thing they issued me."

## A FAMILY Proposition!



### A Family Bible and Family Library for Only \$4.45

Safe, sound literature (1,400 pages) for the entire family, no one neglected. Adventure! Romance! Fun! Inspiration! Seven books in five volumes—"Watching the World Go By," "When the West Was Young," "Once Upon a Time," "River of Pearls," "Star Trails to Life Beautiful." Boxed.

A Bible handsomely designed for home use with Family Record. King James Version, good white paper printed in large type, self-pronouncing. Durably bound in flexible imitation leather. Overlapping covers, red edges, headbands, bookmark, gold lettering. Magnificent helps including center column references, 5,000 questions and answers, indexed atlas and colored maps. Size, 6 x 8 inches. Boxed.

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# DELTA MISSIONARY

Many cannot understand the plan of our mission work in this association of the Mississippi Delta, because it is so different from other mission work.

We aim to reach everybody in our field or association, not in the church, for you cannot get them to church by an invitation. They don't feel worthy in the first place and many of them are not able to attend. We believe Jesus was talking to us Christians when he said, "Go ye into the highways and hedges, etc." From experience I say that most people are won to Christ outside of the church by a personal contact. To a great extent this has been my work going into these places where there is no church or Sunday school, when possible organizing Sunday schools and making appointments for preaching on Sunday and during the week. Through this method of personal contact during the past two years we have seen almost two hundred confess Christ as their personal Savior.

To these new converts we give Bible and different kinds of good literature. We try not to leave them as soon as they become Christians, because they need to grow, and they do that by giving them something to do.

Most of the small churches that we have had any work with are increasing their gifts to the Cooperative Program monthly, and several members out of each of these churches are 5,000 Club members.

As pastor of Silver City Baptist Church I would like to say a few words about our Record.

A few months ago we enlisted one half of our families to take the Baptist Record. But last first Sunday we felt that it would mean much to our church program for every member to take this paper. The church in conference voted to send the Baptist Record to every Baptist home in our church. The vote was unanimous.

I believe that by working through our paper and pulpits and other channels like we should as Christians we shall feel and see the power of our Lord to change the conditions that now exist inside and outside of our churches.

C. C. Carraway

—BR—

Pastor Sumrall had brother G. O. Parker with him in a meeting at Mize, Mr. Blakeney in charge of the music, large crowds attending, and taking part in a helpful way. There were 17 additions, of whom eleven came by baptism. "Pastor Sumrall is a real yokefellow."

—BR—

Miss Irma Lee Flynt of Meridian who received the Bachelor of Arts degree of Blue Mountain College in May, will teach commercial subjects at Clarke College next session. Miss Flynt is the daughter of Dr. and Mrs. M. L. Flynt of Meridian.

—BR—

Doctor: "Now, take a deep breath and say nine, three times."

Willie (after inhaling): "Twenty-seven."

# TWO REVIVAL MEETINGS

First with the Southside Baptist Church in Montgomery, Ala., with my son, W. L.

The meeting was a good one with 32 additions when I had gone, but with fine prospects for several others on the following Sunday.

The fellowship of these splendid people and with my son and his family, was greatly enjoyed. His leadership is in evidence all through the large organization of his church. It was inspiring to see the mutual appreciation of each other, the pastor of his people and the church of the pastor. And what the church does for the cause of Christ around the world. The large Sunday school and B. T. U. and W. M. U. and all of the organizations, move with love and power.

This meeting with the church was my second one. I was there a year ago and greatly enjoyed it and never dreamed that they would call for me again, but they did and I went and the later meeting was a better one than the first.

Then the other meeting was with my church here and it closed last Sunday evening, but the baptizing was on Wednesday night. Brother B. C. Land of Winnfield, La., was with us and all enjoyed him to the fullest extent. He is a splendid preacher and worker. Large crowds came day and night to hear him. The day crowds almost reached two hundred and at night we had capacity houses with many on the porch.

I baptized 15 young people and received 25 in all. It was a good meeting and certainly all were greatly benefitted. The song service was conducted by brother H. A. Scott and a large choir and all cooperated well. Had the quartet from Cloumbia one night and then our quartet many times.

Blessings upon the brotherhood of the state and Southern States and of the world and in Christ.

W. R. Cooper.

—BR—

# LUTHER HOLCOMB, JR., IN TEXARKANA

By M. T. Andrews

—O—

We have just closed in the First Baptist Church, Texarkana, a young people's revival of eight days, led by Rev. Luther Holcomb, Jr., son of Secretary Holcomb of the Sunday School Board at Nashville. The results of the meeting were very gratifying with something like 30 additions to the church.

Rev. Luther Holcomb is an exceptionally fine young man and any church will be richer in the blessings that come to the young people under a season of leadership by this young man. He is thoroughly consecrated and though youthful, takes his work seriously. The leadership in the meeting was in the hands of the young people almost entirely and it was a wholesome sight to see the organization sponsoring the meeting and the committees functioning so well. It was the second meeting in which this young man had led us and our people would readily invite him for a third.

Mr. Earl Rogers, song evangelist of Fort Worth, led the music for the meeting very acceptably.

# CONTRIBUTIONS TO BAPTIST ORPHANAGE FOR MAY 1937

Baptist Convention Board (Cooperative Program).....	\$ 476.50
Baptist Convention Board (Designated Gifts).....	109.94
General Contributions (Direct to Orphanage)....	2,548.38
Miscellaneous Income .....	47.10

Total contributions from all sources .....\$3,181.92

Total expenditures for the month, including all—salaries, administrative expense, building and grounds, school, food, clothing and all general expense were \$2,043.78.

There were 13 children admitted to the Orphanage during the month of May. There were six children placed during the month, from ages 2 to 18. Four children were placed with their relatives, one was given a permanent position, and one was placed in a good Christian home to be cared for.

There are a number of churches, Sunday schools, W. M. U.'s, B. T. U.'s and young people's organizations who have made contributions within the past month for which we are grateful, but there are a greater number who have not. Please, if your church or any departments of your organization has not made an offering or if public mention has not been made, urging the people to make an offering, which should have been made on Mother's Day, please do so at once. We are counting on you. The children are looking to you for your support and cooperation.

List of things needed at the Orphanage:

Mops, brooms, lard, baking powder, extracts, sugar, meal, cereal (except oatmeal), bed spreads, napkins, table cloths (10 feet long, 4½ feet wide), underclothes for girls, all sizes.

W. G. Mize, Supt.

—BR—

# AFFECTIONATE GREETING

I don't think I have ever received anything that I appreciated more, than the expression of my brethren of the Central Mississippi Pastors' Conference, expressed through you. Say through the Record, I very much appreciate your love and sympathy.

I have been through the deep waters nearly all this year, in bed most of the time, in two hospitals, under the care of a number of physicians. I have suffered untold, and missed beyond measure the fellowship of my brethren. However, many visited me in the hospital in Jackson. Members of my former churches have visited me. I have surely not been forgotten. Above all, the Lord has been very near me.

My church and the State Mission Board have been very nice to me. The church has gotten along nicely, having different ones to supply.

I wish to say to you and the

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brotherhood, I am now apparently very much better, and hope soon to be doing some little work. I hope by the next time the Central Pastors' Conference meets I shall be able to meet with you.

Sincerely your friend and brother,  
M. J. Derrick

—BR—

# S. S. ATTENDANCE JUNE 13TH

Jackson, First Church .....	732
Jackson, Calvary Church .....	786
Jackson, Grif. Mem. Church .....	674
Jackson, Davis Mem. Church .....	187
Jackson, Parkway Church .....	109
Jackson, Northside Church .....	84
Vicksburg, First Church .....	336
Clinton Baptist Church .....	232

—O—

# B. T. U. ATTENDANCE JUNE 13

Jackson, First Church .....	98
Jackson, Calvary Church .....	126
Jackson, Grif. Mem. Church .....	211
Jackson, Davis Mem. Church .....	60
Jackson, Parkway Church .....	25
Jackson, Northside Church .....	35

—BR—

Fond Mother: "My son has many original ideas, don't you think?"

Teacher: "Yes, especially in spelling."—Ex.

—BR—

"Do you believe in clubs for women?"

"Only when kindness fails."

—BR—

"What would be the proper thing to say if, in carving the duck, it should skid off the platter and into your neighbor's lap?"

"Be very courteous. Say, 'May I trouble you for that duck?'"

—BR—

The police magistrate looked around the court and said sternly to the constable:

"Who is bringing this allegation?"

"Please, sir," said a little woman, rising, "I am the alligator."

—BR—

# SUBSCRIBE FOR THE BAPTIST RECORD.

Rooms are being reserved at Hillman much more rapidly this spring than in recent years. More room deposits have already been received than were on hand two months later than this last year, although last year was the best since the depression began. Those who are interested should act promptly.

M. P. L. BERRY, President  
HILLMAN COLLEGE  
Clinton, Mississippi

# Use a Good Laxative

Just as surely as you need a laxative, you need a good one. Constipation is not to be trifled with.

So many things about Black-Draught make it stand out as a "good laxative."

It is purely vegetable, made from plants widely used and scientifically approved for their good laxative qualities.

Black-Draught acts thoroughly and brings prompt, refreshing relief from constipation.

It does not upset the stomach, but benefits the lower part of the digestive system. Many persons have found that in long-standing cases of constipation it was not necessary for them to increase the size or frequency of the dose of Black-Draught in order to secure full evacuation. And many have found that by a slight change in the diet, and an increase in the consumption of liquids, the dose of Black-Draught may be reduced until it is no longer necessary except for temporary upsets. Sold in 25-cent packages.



## FROM MANY LANDS

## Lepers In Africa

The three-fold command is carried out in our leper colony at Ogbomosho, Africa, as in no other project of our mission work. In healing their bodies they are given hope where there was none, and thus is prepared the most fertile soil for sowing the gospel message. In the hospital our contact with patients is brief, but here we have from to several years to preach and teach them. A revival meeting was held in March when thirty-one were converted. Baptismal service this year was by Dr. J. C. Pool who baptized nineteen.

A school for children of the colony was started this year. A patient who had been a student in the college at Ogbomosho when he was found to have leprosy was the teacher. He was discharged apparently cured at the end of the year and a regular certified teacher whose salary is paid by the Women's Missionary Union takes his place. Gifts from friends provided some books, Bibles and equipment. The religious and educational phase of the work is entirely supported by gifts. Its possibilities are indeed great.—Dr. Leonard Long, Ogbomosho, Nigeria, Africa.

## First Young People's Organization In China

According to the data I have been able to collect the first Baptist organization for young people in China was a society of forty girls organized in 1891 in the girls' boarding school, later named Pooi To Girls' Academy at Tung Shan, Canton. This organization continued its work of Bible study, prayer and financial help for preaching the Gospel for years, and in the meantime others of similar purpose and type were organized over the South China field.

The first young people's organization of which we have any record in the North China field was a missionary society for girls in the girls' school at Tengchow, Shantung, organized in 1898 by Miss Anna Hartwell. Miss Hartwell had been a missionary in Canton for two and one-half years and had become acquainted with the work of the young people's organization there. When she was transferred to Tengchow she immediately organized a similar organization in the girls' school there. All of the members of this society were tithers. They tithed in order that they might send contributions to the school for blind girls, in Canton. At that time Miss Lula Wilden had charge of this school for blind girls, but Mr. Roswell Graves took charge of it a little later. The members of the Tengchow girls' missionary society spent one hour every Sunday afternoon teaching old women how to read. The next hour they spent helping with afternoon Sunday school for street children.—Ola Lee, China.

## First Children's Missionary Group In China

According to collected data, the first children's missionary group was conducted by Mrs. R. T. Bryan, Shanghai, in 1906. One of the members of that little band was a little

girl named Wu Foh Ying, who later became Mrs. F. Y. O. Ling, now the general secretary of the Soo-Sun-Sih Women's Missionary Union and recently elected first president of the All-China Woman's Missionary Union. Other members of that first children's missionary group are leaders in W. M. U. and other Christian work in the Baptist churches in Shanghai. Can one for a moment question the value of Sunbeam Bands in the Kingdom building program for Christ?—Ola Lee, China.

## Persecutions In Spite of Law

Freedom of conscience is guaranteed by the Brazilian Constitution, and in general religious persecution is confined to individual relationship. There occur, however, some cases of expression of hostility to the Gospel on general principles, and we cite two recent instances of this sort of fanaticism.

In a little town in the State of Minas Geraes a goodly number of the Catholic population attended the midnight mass that ushers in Christmas day. On leaving the church a group of men and boys took it into their heads to show their disapproval of the Gospel by attacking the little Presbyterian chapel, the only Protestant church in the community. They first peppered the building with bullets and shot, then broke down the door, carrying in cans of kerosene which they poured over the furniture, organ, pulpit, and so forth, afterwards setting it afire. In a few hours there was nothing left but the four walls and a mass of ruins. This is a terrible blow to the little group of Christians in this place, but God makes the wrath of men to praise Him, in that many heretofore indifferent to the Gospel are now interested through their sympathy with the victims of such uncalled-for malice.

The other case of persecution occurred in the far south. Missionary Ben Oliver of Curityba, with a native pastor and other workers, including women and children, went out on an evangelistic trip, the women and children traveling in a truck and the men in a wagon. Upon arriving in a small town, they held a little service in the public square, as was their custom but were not very well received. In fact they had potatoes and eggs thrown at them, but no one was hurt.

As the party left town at about 10 p. m. they received a shower of bullets out of the dark. One young man was badly wounded, another slightly. One young woman came so near to death that the bullet scraped her forehead as it passed,

making a mere skin wound. There were twelve bullets embedded in the wood of the two vehicles. Missionary Oliver came through untouched.

We are reminded of the words of the Lord Jesus when He said to the disciples: "Yes, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father nor me."—Ruth M. Randall, Rio de Janeiro, Brazil.

## Women's Work In Brazil

Lydia Comes is another great worker (she and her daughter) though nearly seventy years old, with beautiful white hair, may be seen constantly on the streets, talking to one and another about the Gospel story, and giving out tracts. She is widely known by both rich and poor, consequently they all listen to her story. On the day of prayer around the world in December, we had a very spiritual meeting at two o'clock in the afternoon. The societies of the two churches gathered in the First Church. Although the sun was very hot, they came from the four corners of the city, bringing their loved ones to the meeting. Several men were present also. The Holy Spirit was with us in a wonderful way, and we know the Master heard the earnest prayers of his servants, and will answer in accord with his will. Since that day, there have been manifestation of a closer walk with God. Subscribers for our Woman's Quarterly have more than doubled since December. This periodical brings the programs for our monthly meet-

ings, and is indispensable in our work. The work in all departments is very encouraging, and we miss Pearl Dunstan's help very much.—A Missionary to Brazil.

## Hungarian Glimpses

On the second day of January Elizabeth Udvarnoko and I went on a little mission trip. The third church we visited was where one room of a house served as the church. There were only four Baptists in this little village but about thirty unbelievers attended our services. The pastor was present and preached. Though he gets to visit this little church only seldom, a widow there does a fine work.

Beginning January 19, twice a week for five weeks we had an evening course for girls. In spite of the severe weather fifty-eight girls enrolled in the course but not that many could attend regularly. Some of them work as servants and could be out only one night a week. Some of them did not have car fare, but walked five or six miles in snow and ice to attend the course. It certainly was an inspiration to know of the sacrifices they made that they might be present. Lectures were given on the Bible, Sunday school work, missions, girls' work in the church, Bible geography,

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## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

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**CAPUDINE**

health, and so forth. After classes I gave a little tea. They seemed to enjoy the course and be grateful for the teaching.

On February 2, we had a girls' conference. Two hundred girls from the nearby villages and the girls gave a musical program. The largest Baptist church in Budapest was filled. —Maude Cobb, Budapest.

## A New Note of Hope

As you have already seen, M. T. Rankin was able to spend a few weeks in our mission and stay brought a quick change in missionary enthusiasm to the girls. He had time to visit the local workers and was too short for all the places, but in the time that could be given to his part. If our work from the general "C" the past, it seems to be "back," and there is a note of hopefulness being both for self-support and for the mission. Our convention was held in years.—J. Hiroshima, Japan.

## Training Young Argentines

The women had a three sessions in fact acted their business of perfect harmony. In with the pl lower grade train Rosario and a high Buenos Aires. The board of the general adopted the same. Now with Miss Mar field prepared to give tent self to this hope to see some real in training some of en.—J. C. Quarles, tina.

## Hundreds of Dollars Prayer

Mrs. Tsang was well-to-do photographer. She received for she was the had no sons of her adopted son. M ery went to the marriage. She had of poverty doubly the comforts she tomed to. She became the Gospel during ings being held finally joined the me papers that official prayers by the priest. S prapers at several including the inter paid for them u time.—Mrs. Peter China.

## More Than V

In the city her Dr. Liang asked the Jen Min I Yu conduct a Bible wondered at first unworthy motive ly. Dr. Kuo, the met me and the nurses with so



health, and so forth. On the last night after classes I gave the girls a little tea. They seemed to enjoy the course and be grateful for our teaching.

On February 2, we had an all day girls' conference with about two hundred girls from Budapest and the nearby villages. That night the girls gave a musical program and the largest Baptist church in Budapest was filled to its capacity. Maude Cobb, Budapest, Hungary.

#### A New Note of Hope In Japan

As you have already heard, Dr. M. T. Rankin was able to spend a few weeks in our midst. His trips and stay brought a quickened missionary enthusiasm to all the places that he had time to visit. The time was too short for him to make all the places, but in every place the local workers used him for all the time that could be spared on his part. If our work has suffered from the general "depression" in the past, it seems to be now "coming back," and there is a new note of hopefulness being sounded forth both for self-support and for evangelism. Our convention was the best in years.—J. Franklin Ray, Hiroshima, Japan.

#### Training Young Women in Argentina

The women had a good meeting, three sessions in fact. They transacted their business in the midst of perfect harmony. They are falling in with the plans to have a lower grade training school in Rosario and a higher grade one in Buenos Aires. The educational board of the general convention has adopted the same point of view. Now with Miss Martha Ellis on the field prepared to give her competent self to this special work, we hope to see some real progress made in training some of our young women.—J. C. Quarles, Monoza, Argentina.

#### Hundreds of Dollars Worth of Prayers

Mrs. Tsang was the wife of a well-to-do photographer. When he died she received little property, for she was the second wife and had no sons of her own. She has an adopted son. Most of the property went to the son by the first marriage. She has felt the pinch of poverty doubly hard because of the comforts she had been accustomed to. She became interested in the Gospel during some tent meetings being held in the city and finally joined the church. She gave me papers that represented the official prayers offered for her by the priest. She values these papers at several hundred dollars, including the interest on the money paid for them up to the present time.—Mrs. Peter Hamlett, Wusih, China.

#### More Than We Can Claim

In the city here six months ago Dr. Liang asked me to come to the Jen Min I Yuan (Hospital) and conduct a Bible class each week. I wondered at first if there was any unworthy motive. But I went gladly. Dr. Kuo, the head doctor there, met me and the staff doctor and nurses with some friends were

gathered together. Every week that I am in the city, I go there where there are a splendid group awaiting me. Dr. Kuo has not missed one meeting. So far as I know there is not one Christian in the group. Dr. Kuo wants to be a Christian. He has been to my study several times. He has a great problem in having two wives. We prayed together and he said he was trusting Jesus as his Saviour, and he hopes to dispose of one of his wives. Some of the nurses have inquired as to what steps were necessary to take in joining the church here. The opportunities are just more than we can claim.—Phil White, Chengchow, China.

#### SHUBUTA

June the sixth to eleventh were good days with us at Shubuta Baptist Church. The pastor, Rev. N. A. Edmonds, was assisted by Rev. J. H. Hooks, Rayville, La. Dr. Hooks was at his best and preached and worked in a wonderful way for the Master. He magnified the Master in all his work among us. The church and community have a much deeper appreciation of the privileges and responsibilities of representing our Saviour as a result of the meeting. Every service was "high tide," and we were so sorry that we were not able to run longer. This was Dr. Hooks' first visit to Shubuta, even though he married one of our neighbor girls—Miss Annie Travis—but we are hoping it will not be his last. He is really a great preacher.

Pastor Edmonds has been in eight meetings with the Shubuta church, and he says this was one of the most constructive meetings he has had, even though the ingathering was not as large as in some of the others. He says this seems to be a season of sowing and he feels that good sowing was done. We are striving to build on the good work done that we may see much good come all along.

Mrs. N. A. Edmonds

#### LOVE-WALTER

On June 16, 1937, assisted by Pastor Barnhill, it was my honor to perform the marriage ceremony, at the home of Mr. M. P. Lowrey Love, between Mr. William G. Walter and Miss Alice Love; a most suitable match it seems to me. Mr. Walter is the cashier of the Bank of Morton, and Miss Love had taught in the school at Morton for the last five years. Both are ardent and efficient workers in the Baptist Church at Morton. The marriage was at the Love home in Hattiesburg. It is a happy memory to recall the days when Mr. Love was one of my best beloved pupils at Mississippi College and also the later day when I said the same ceremony uniting him and his splendid wife in the same happy relationship into which their lovely daughter and her worthy groom have now entered. God's blessings on them all.

—W. T. Lowrey

She: "Don't the bride look stunning?"

He: "Yeah, and don't the groom look stunned?"

#### RESOLUTIONS

Whereas, on the 6th day of May, 1937, God, in His wisdom, saw fit to take from this life to the life beyond, our sister, Mrs. Eva Johnson Vaughn. We feel that our great loss is heaven's gain, and

Whereas, we desire to express to the family and loved ones of this woman our deepest sympathy in this hour of sorrow, and pray God's blessings upon them.

Now, therefore, be it resolved by the Coldwater Baptist Church, that a copy of these resolutions be placed upon the minutes of the church record, a copy be sent to the Baptist Record and the original be presented to the family.

Mrs. Percy L. Johnson  
Mrs. Ola Mathews  
Pauline Ross

Committee

#### SUNDAY SCHOOL LESSON

(Continued from page 10)

their progress in the prosecution of the right.

The God of blessing catches step with His daring child who fares forth on any venture within the circuit of the Sovereign will. He wheels the might of His infinite strength into-line with the march of His servant who expects great things from God and undertakes great things for Him. This is ever so. The man who would be the

recipient of God's conquering grace must dare greatly and undertake gallantly, and persevere heroically in the field where the soldiers of God join issue with the hordes of hell.

Jacob promises his blessing to the sons of Joseph for the same reason which he perceives will bring them the strong help of God. Joseph's sons will not run out on their friends, will not grow faint-hearted when rising floods gurge and swirl about them, when tempests rend and whirlwinds roar, when lightnings flash and thunders crash and the affrighted earth trembles beneath the angry tread of the raging storm. And just because the sons of Joseph are thus brave, they shall have the strong help of Zion.

Lawyer: "You say you want this automobile accident damage suit pressed through with the utmost speed?"

Victim: "Exactly, I have a child six weeks old, and I want the money to pay his college education."

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## CONSTITUTIONAL DEMOCRACY VERSUS COMMUNISM

Summary of an Address Delivered  
by Arthur J. Barton Before the  
Southern Baptist Convention on  
Saturday, May 15, 1937—New  
Orleans, La.

(The question pending was a motion to adopt a resolution declaring that we favor cooperation and not competition, and that personality must take precedence over profit. This resolution was brought in by the Resolutions Committee as a revision of a resolution offered by Rev. Charles Bell of Anniston, Ala., which sought to pledge the Convention to a change in "our modern industrial structure from a competitive to a cooperative state.")

### MR. PRESIDENT; BRETHREN OF THE CONVENTION:

I should feel myself unable to vote for the resolution in its present form. As you will observe, the language is general. It does not specify in what realm it is considering cooperation or competition. Taking the connection, and remembering that this resolution is the revised form of a resolution that would commit us to the cooperative state, we must conclude that this resolution has the cooperative state in mind. The cooperative state means just one thing, that is, Communism. Russia is the great outstanding example of the cooperative state. If you have read the papers and magazines and have kept yourself informed as to conditions in Russia, I am sure you do not wish to Russianize America.

As for myself, I believe in the fundamental principles of the American Government. The founding fathers of this republic intended to build here a government different from all other governments in the world. Under Divine direction this is what they did. Our government is founded upon the principles of individual personal freedom, initiative and responsibility. Our entire social, economic and political order has been built upon this principle. I am sure we are not ready to scrap individual liberty and merge into a so called cooperative state where all personal freedom is destroyed and men are subjected to the domination of a tyrannical, totalitarian state, that undertakes to control individual action to the last detail, including social, domestic and business affairs, and even including religion itself.

In a free democracy where liberty is enjoyed and individual initiative has free play there is bound to be some competition in business. Competition in business is not necessarily a bad thing. None of us believe in cut-throat methods nor in unfair competition. Individual freedom and initiative in business does not necessarily mean either. So to declare is an impeachment of our civilization. But our civilization, built on personal freedom, is the highest and best and most Christian civilization in the world. After all, "Competition" has produced more wealth, and more widely distributed wealth, and provided more happiness, in so far as material prosperity can provide happiness, than any other system ever known.

Competition has put about twenty million passenger motor cars on our streets and highways, and each morning sends millions of bricklayers, carpenters and plumbers to their jobs riding in a style and luxury heretofore unknown to kings.

The principles of civil and religious liberty embodied in our Constitution are the dearly bought common heritage of the American people. Our Baptist fathers were chief among those who sacrificed, bled and died for liberty. It is a commonplace of American history that the first ten amendments to the Constitution, commonly known as the Bill of Rights, which declare for absolute freedom in religion, the entire separation of church and state, and other basic principles of our political structure, were embodied in the Constitution in answer to the demands of the Baptist conscience. We are the sons of worthy sires. Surely we would not be willing now to barter our liberties. It would be a strange and anomalous thing for a body of Baptists, the most individualistic people on earth, to declare for a Communist state by which individuality, individual initiative and freedom would be destroyed.

It is noted that these resolutions declare that personality must take precedence over profit. Certainly so, if by that we mean that we are not to grind the face of the poor; that we are opposed to sweat shops; that labor is entitled to a fair and honest wage, but if this sentence raises, as it seems to raise though its language is vague and indefinite, the question of "personal rights" and "property rights," then let it be said that really no such antithesis exists. We have heard much talk about property rights and personal rights. As a matter of fact there is no such thing as property rights. Property has no rights. All rights are personal. There are personal rights that relate to property, but they are just as fundamental and sacred personal rights as personal rights related to anything else. We believe in the Declaration of Independence, which declares that men are "endowed with certain unalienable rights among which are life, liberty and the pursuit of happiness." These rights involve the right to acquire and hold property. The acquisition and possession of property is an important part in the pursuit of happiness, though the mere possession of property cannot bring happiness. Why then shall we set up an arbitrary and artificial antithesis between "personal rights" and "property rights"?

As for myself, I am a plain old-fashioned American, believing deeply in these fundamental things. As a matter of fact if we could undo very much that our government has done in the last few years in educating a great section of the American people that they need not acquire property but have a perfect right to be fed out of the public treasury, we would be taking a long step in real progress. As for myself, let me say it again, I am an old-fashioned American believing in these fundamental things, and not at all ready to vote for their destruction and for the establishment

## WILLIAM EMMETT FARR

By J. Norris Palmer

In the Grenada Hospital, which he loved so much, and which represented in so large a way his dreams, his planning and his labor, and where he had for months suffered beyond the measure of any spoken or written words, William Emmett Farr, on the fourteenth day of April, 1937, turned the last page of the book and closed his eyes upon the scenes of his faithful, busy, sacrificial earthly service to his Lord.

Dr. Farr was in every sense a Mississippian. He loved his native state, and in a peculiar way he seemed to belong to it. For study and travel, for revival work and for the health of his family he had occasion from time to time to go into other sections of the country, the field of his ministry having included Texas, Louisiana, Tennessee, Alabama and North Carolina, but he was never out of Mississippi for an absence of great length. His death occurred only seventy-five miles from where he entered this life, at Holly Springs, on January 29, 1879.

His fifty-eight years were crowded. Few preachers have held as many revival meetings as he, and few have been rewarded with as many decisions for Christ, for the church, and for the ministry, as were made under his preaching. He baptized more than five thousand persons, and twenty-seven preachers entered the ministry directly under his influence. Few have been privileged to lead in the erection of as many church buildings as now tell of his zeal for the house of the Lord (thirteen were built under his direction), and few have equalled his record in community welfare service.

Dr. Farr believed the gospel of optimism and good cheer, and preached it. Those who knew him best remember well how he used to love to say, and to lead others in saying, "Bless the Lord, O my soul, and all that is within me, bless His holy name." His religion was practical, his convictions were fixed, his message was positive and uncompromising, but he carried gladness of heart wherever he went. He brought smiles to the faces of friends and strangers alike, and left men happier than he found them.

He was an unselfish man. When others needed his time, his money, his counsel or his help, he gave freely. Many young people were able, through his help, to secure college education. He knew, too, how to lead other people to be rich toward God, and to be faithful as

of Communism in America, and I am sure that this Convention is not at all ready to repudiate the fundamental principles of our Government and the plain teachings of the New Testament.

## Facial Blotches

To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply

# Resinol

stewards, and he was often called upon to direct large financial undertakings in connection with our denominational program. Such calls he never refused, and his efforts were always rewarded with success.

Dr. Farr was a graduate of Mississippi College and of the Louisville Seminary. He was twice honored with the degree of Doctor of Divinity. In addition, he enjoyed the educational advantages of extensive travel, having traveled widely in America and on three other continents. One of his great and cherished ambitions was to see each of his five children a college graduate.

The faithful companion of Dr. Farr through a long and happy married life was the former Miss Cynthia Brister, of Bogue Chitto, who now resides at Goodman. There are two fine daughters, Ruth and Frances, with Mrs. Farr, and there are three splendid sons, W. E. Jr., of Cleveland, Paul, of Jackson, and James, who has just received his diploma from Mississippi College, and is with his mother at Goodman. Surely the memory of the useful, faithful, happy life of their noble husband and father will be a source of unending comfort and inspiration to each of these, through all the years to come.

Six-year old Mary awoke about two in the morning.

"Tell me a story, mamma," she pleaded.

"Hush, darling," said mother, "daddy will be in soon and he'll tell us both one."

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